

AN INTRODUCTION  
TO THE  
MAITHILĪ DIALECT  
OF  
THE BIHĀRĪ LANGUAGE  
AS SPOKEN IN  
NORTH BIHĀR

BY

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SECOND EDITION.

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PART I.  
GRAMMAR.

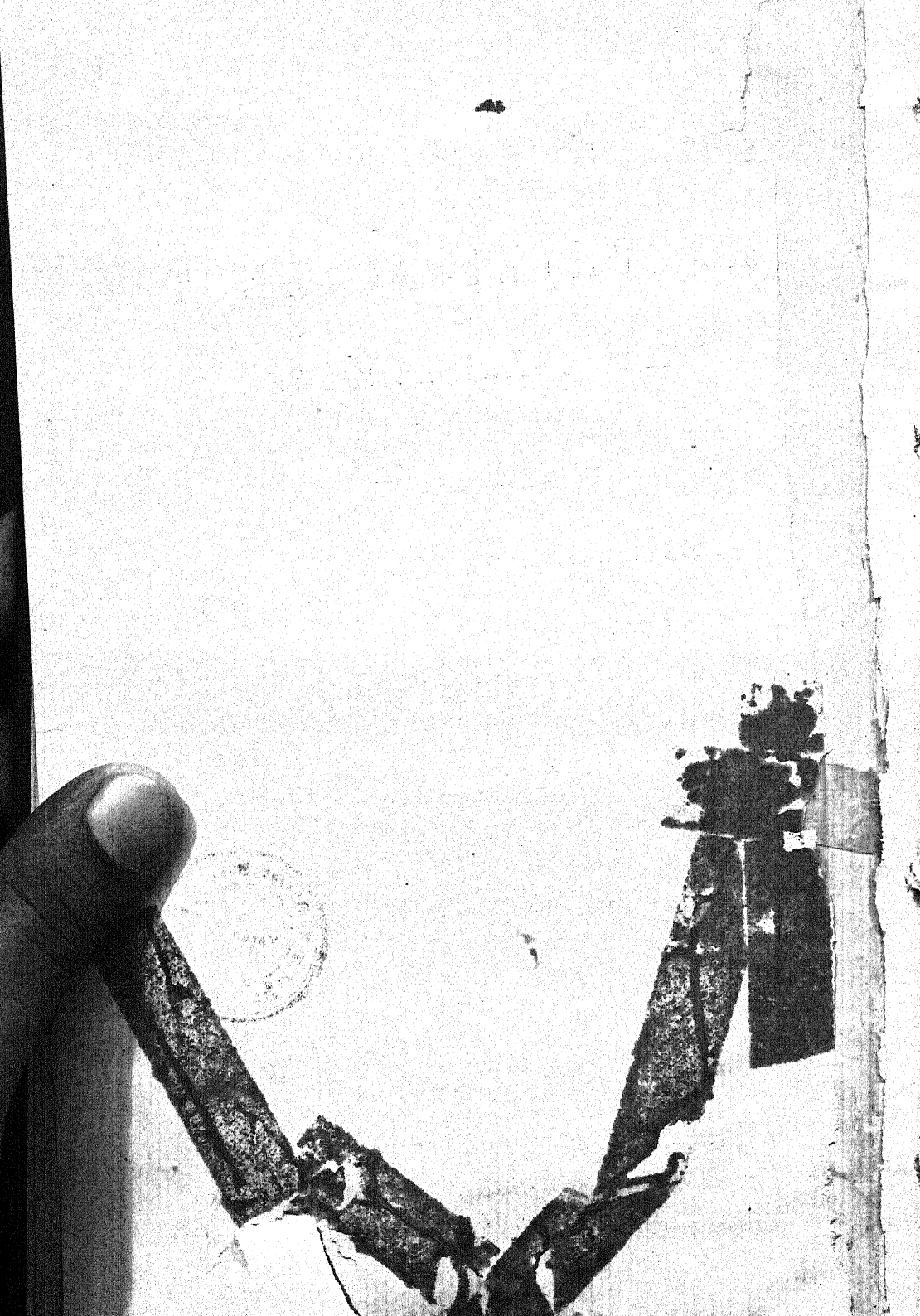
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## PREFACE TO THE SECOND EDITION.

When I undertook the preparation of this second edition of my Maithili Grammar, my intention was to do little more than to arrange a corrected reprint of the first edition published in 1881. I soon found that the necessary corrections were so heavy and so important that the whole work had to be recast. It has, in fact, been rewritten.

When the first edition was prepared, the only specimens of literary Maithili available were those then in my possession, and subsequently published in my Maithili Chrestomathy. Since then more literary materials have been discovered and have been made available to students. These have all been carefully worked through by me, and, as a result, I have been able to give in the present edition of the Grammar a fairly complete set of examples of the manner in which the various forms are employed. The examples are not absolutely complete, for I have rigidly confined myself to passages taken from actually existing literature. With the exception of a few reproduced from the first edition, not a single example has been made up for the purpose of illustration.

The second edition has been prepared in England, and I have not had the advantage of further native assistance; but, on the other hand, I have fully utilized my notes which have been accumulating during the past twenty-five years. As compared with the former edition, the book represents a quarter of a century's progress in the study of an interesting and by no means easy dialect.

GEORGE A. GRIERSON.

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## INTRODUCTION.

In submitting the following somewhat full grammar of the Maithili dialect to the Asiatic Society of Bengal, I wish to explain the sources of my information.

They may be divided into two classes—

1st—Forms obtained by translating into Maithili.

2nd—Forms obtained by translating from Maithili.

The first I obtained as follows: I printed paradigms of all the forms in Hindi and Sanskrit Grammar and circulated them as widely as possible amongst the paṇḍits, village school masters, and educated native gentlemen of Northern Mithilā, with directions to give the exact translation of each of these forms in their own native language.

I was enabled, in this way, to collect some fifty most useful books of forms, supplied by representatives of all classes of society, from the village *guru*, who knew little more than the herd-boys he taught, to the most learned paṇḍits of Mithilā. I am glad to say that the utmost interest was taken in my design, for the people are proud of their language and were pleased at the idea of its being made a polite one by obtaining the honour of print. These books of paradigms formed the basis of this grammar. They were compared with each other; and where one was found wanting, another supplied the deficiency. At the same time, it must not be imagined that they showed many mutual discrepancies: on the contrary, considering the many varied sources from which they were derived, their unanimity was wonderful and justifies me in hoping that what I here publish will be found fairly accurate.

With regard to the forms obtained by translating from Maithili, they were obtained in various ways. In cutcherry I collected myself a large number of words from the mouths of the witnesses who came in from a distance. These I found very



useful in checking the books of forms above referred to. I also collected a number of country songs, which afforded invaluable materials when properly sifted.

From these two sources, aided by the practical knowledge possessed by myself and one or two native friends, the following grammar has been compiled. I wish I could believe that it is thoroughly accurate; all I can say is that we have done our best to make it as accurate as possible.

The above was what I said about the first edition. During the twenty-five years which have since elapsed, I have had frequent opportunities of checking my statements on the spot, and, when necessary, of correcting them. A large mass of notes on the language has also accumulated, and the results of all these have been incorporated in the present edition.

The *Chrestomathy*, published in Part II of the first edition, contained all the Maithili literature then known to me. Its most important contents were the *Song of Salhēs*, the *Song of the Famine*, a collection of poems attributed to Vidyāpati Ṭhakkura, and another of poems by Harṣa Nātha. Since then the following Maithili works have been published: *Twenty-one Vaiṣṇava Hymns*, Manbōdh's *Haribans*, the *Git Dinā Bhadrīk* and the *Git Nebārak*, all edited by the present writer. An excellent *Rāmāyaṇa* and a translation into Maithili of Vidyāpati's Sanskrit *Puruṣa Parīkṣā* have also been composed by Paṇḍit Chandra Jhā, and have been printed and published in Darbhanga. All these have been carefully worked through by me, and have furnished innumerable examples of the various forms given in the grammar.

Maithili is one of the three dialects,—Maithili, Magahī, and Bhojpuri—of the Bihārī language. Roughly speaking, we may say that Maithili occupies North Bihār, east of the river Gaṇḍak, although towards the east it has crossed the Ganges and is spoken in parts of South Bihār. Magahī occupies South Bihār, east of the Sōn, and the northern of the two plateaux of Chota Nagpur. Bhojpuri occupies the southern plateau of Chota Nagpur and the the country north and south of the Ganges as far west as, say, Benares. Maithili and Magahī are much more closely related to each other than either is to Bhojpuri. Indeed, the last named might almost be called a separate language. The approximate number of the speakers of each, each in its own habitat, are:—

Maithili	...	...	...	10,000,000
Magahi	...	...	...	6,240,000
Bhojpuri	...	...	...	20,000,000
Total				<u>36,240,000</u>

Besides these there are speakers of the various Bihārī dialects scattered all over Northern India and even in the Deccan.

Turning more specially to Maithili, the standard form of the language is that spoken in the Madhubani subdivision of the Darbhanga district, and in the adjoining portion of the district of Bhagalpur. It is this form which is described in the present grammar. The other forms of the dialect are described in the present writer's *Seven Grammars* quoted below.

The following account of the Maithili dialect, as a whole, is taken from the Vol. V<sup>2</sup> of the Linguistic Survey of India:—

Maithili or Tir<sup>a</sup>hutiyā is, properly speaking, the language of Mithilā or Tairabhukti (the ancient name of Tirhut). According to the Mithilā-māhātmya, a Sanskrit work of considerable repute in the territory which it describes, Mithilā is the country bounded on the north by the Himālaya, on the south by the Ganges, on the west by the river Gandak, and on the east by the river Kosi. It thus includes the British districts of Champaran, Muzaffarpur and Darbhanga, as well as the strip of the Nepal Tarai, which runs between these districts and the lower ranges of the Himālaya. The districts of Muzaffarpur and Darbhanga originally formed one district called Tirhut, and that name is still used as a convenient appellation for the country included in these two districts. At the present day, the language of the greater portion of Champaran is a form of Bhojpuri and not Maithili, but, with that exception, Maithili is spoken over the whole of this tract. It has also extended east of the river Kosi, and occupies the greater part of the district of Purnea. It has moreover crossed the Ganges, and is now spoken over the whole of the South-Gangetic portion of the Bhagalpur District, over the eastern portion of the South-Gangetic portion of the Monghyr District, and in the north and west of the Sonthal Parganas.

Maithili is spoken in its greatest purity by the Brāhmanas of the north of the Darbhanga and Bhagalpur districts, and by

those of western Purnea. These men have a literature and traditions that retarded the corruption of the dialect. It is also spoken with some purity, but with more signs of the wearing away of inflexions, in the south of the Darbhanga District, and in those portions of the Monghyr and Bhagalpur Districts which lie on the northern bank of the Ganges. This may be called Southern Standard Maithili. To the east, in Purnea, it becomes more and more infected with Bengali, till, in the east of that District it is superseded by the Siripurīā dialect of that language which is a border form of speech, Bengali in the main, but containing expressions borrowed from Maithili, and written, not in the Bengali character, but in the Kaithī of Bihār. The Maithili spoken in Purnea may be called Eastern Maithili.

South of the Ganges, Maithili is influenced more or less by the Magahī spoken to its west, and, partly also by Bengali. The result is a well-marked dialect, locally known as *Chikā-chikā bōlī*, from its frequent use of the syllable ‘*chik*,’ the base on which the Verb Substantive is conjugated.

The Maithili spoken in the Muzaffarpur District, and in a strip of country on the western side of Darbhanga, is strongly infected by the neighbouring Bhojpuri spoken in various forms in the adjacent district of Saran and in the greater part of Champaran. So much is this the case, that, as spoken by some people, it is difficult to say whether the dialect is Maithili or Bhojpuri. It may be called Western Maithili.

The Musalmāns of Mithilā do not all speak Maithili. In Muzaffarpur and Champaran, they speak an altogether different dialect, closely allied to the language of Oudh. It is locally known as *Shēkhaī* or as *Musalmānī*, and is sometimes called *Jolahā Bōlī*, after the caste which forms one of the most numerous Musulmān tribes, according to popular opinion, of the locality. The true *Jolahā Bōlī*, however, is the language spoken by the Musalmāns of Darbhanga, which is a form of Maithili, though somewhat corrupted by the admission of Persian and Arabic words to its vocabulary.

The number of people who speak each form of Maithili is as follows :—

Number of Sub-dialect.	Number of Speakers.
Standard ... ..	1,946,800
Southern Standard ... ..	2,300,000
Eastern ... ..	1,302,300
Chikā-chiki ... ..	1,719,781
Western ... ..	1,783,495
Jolahā ... ..	337,000

Total number of speakers of Maithili  
in Maithili-speaking districts ... 9,389,376

These figures do not include the speakers of Maithili in the Nepal Tarai, concerning whom no figures are available. Under any circumstances, therefore, we shall be justified in assuming that at least ten million people speak Maithili in the country of which it is the vernacular.

The number of persons who speak Maithili in other parts is unknown. All that we can say is that, in Bengal and Assam, they have been estimated as amounting to about 275,000 people. They are not so numerous in other provinces.

Maithili is the only one of the Bihārī dialects which has a literary history. For centuries the paṇḍits of Mithilā have been famous for their learning, and more than one Sanskrit work of authority has been written by them. One of the few learned women of India whose name has come down to us was Lakhimā Ṭhakkurāṇī, who, according to tradition, lived at the end of the 14th century A.D. Nor was the field of vernacular literature neglected by them. The earliest vernacular writer, of whom we have any record, was the celebrated Vidyāpati Ṭhakkura or Ṭhākur, who graced the court of Mahārājā Śiva Śimha of Sugāonā, and who flourished in the middle of the 15th century. As a writer of Sanskrit works he was an author of considerable repute, and one of his works, translated into Bengali, is familiar as a text-book, under the name of the *Puruṣa-parīkṣā*, to every student of that language. But it is upon his dainty songs in the vernacular that his fame chiefly rests. He was the first of the old master-singers whose short religious poems, dealing principally with Rādhā and Kṛiṣṇa, exercised such an important influence on the religious

history of Eastern India. His songs were adopted and enthusiastically recited by the celebrated Hindu reformer Caitanya, who flourished at the beginning of the sixteenth century, and, through him, became the house-poetry of the Lower Provinces. Numbers of imitators sprung up, many of whom wrote in Vidyāpati's name, so that it is now difficult to separate the genuine from the imitations, especially as in the great collection of these Vaiṣṇava songs, the *Pada-kalpa-taru*, which is the accepted authority in Bengal, the former have been altered in the course of generations to suit the Bengali idiom and metre. The *Pada-kalpa-taru* was the only record that we had of the poet's vernacular works, till, in the first edition of the *Maithili Chrestomathy*, the present writer was enabled to publish a collection of songs attributed to Vidyāpati, which he collected in Mithilā itself, partly from the mouths of itinerant singers and partly from manuscript collections in the possession of local paṇḍits. That all the songs in this collection are genuine is not a matter capable of proof, but there can be little doubt that most of them are so, although the language has been greatly modernised in the course of transition from mouth to mouth during the past five centuries. A larger collection of these songs has been made by Babu Nagendra Nāth Gupta, and will, it is believed, shortly be published.

Vidyāpati Thakkura or, as he is called in the vernacular, Bidyāpatī Thākur, had many imitators in Mithilā itself, of whom we know nothing except the names of the most popular, and a few stray verses. Amongst them may be mentioned Umāpati, Nandipati, Mōda-narāyaṇa, Ramāpati, Mahipati, Jayānanda, Caturbhuja, Sarasa-rāma, Jayadēva, Kēsava, Bhañjana, Cakrapāṇi, Bhānu-nātha, and Harṣanātha or, in the vernacular, Harkh-nāth. The last two were alive when the present writer was in Darbhanga thirty years ago.

Amongst other writers in Maithili may be mentioned Manbōdh Jhā, who died about the year 1788 A.D. He composed a *Haribans*, or poetical life of Kṛṣṇa, of which ten cantos are still extant, and enjoy great popularity.

The drama has had several authors in Mithilā. The local custom has been to write the body of a play in Sanskrit, but the songs in the vernacular. The best known of these plays are as follows. None of them has been published.

The *Pārijāta-haraṇa*, and the *Rukmiṇī-pariṇaya*, both by Vidyāpati Ṭhakkura.

The *Gaurī-pariṇaya* by Kavi-lāla.

The *Uṣā-haraṇa* by Harṣanātha above mentioned.

The *Prabhāvatī-haraṇa* by Bhānunātha above mentioned.

Under the enlightened guidance of the late Mahārāja of Darbhanga, there has been a remarkable revival of Maithili literature during the past few years. At least one author deserving of special note has come to the front, Candra Jhā, who has shown remarkable literary powers. He has written a *Mithilā-bhāṣhā Rāmāyaṇa*, and a translation, with an edition of the original Sanskrit text, of the *Puruṣa-parīkṣā* of Vidyāpati Ṭhakkura, both of which will well repay the student by their perusal.

No translation of any part of the Bible into Maithili has been issued by the Bible Society, nor is that language included amongst those into which the Serampore missionaries translated the Scriptures. At the same time, if an article in the *Calcutta Review* is to be believed, the first translation of any portion of the Bible into any language of Northern India was that of the Gospels and Acts, made into the Chikā-chiki dialect of Maithili, by Father Antonio, at the end of the eighteenth century. The only other translations with which I am acquainted are versions of the Sermon on the Mount, and other short portions of Scripture, made about thirty years ago by Mr. John Christian, and published at Monghyr.

#### *Authorities—*

I.—EARLY REFERENCES.—The earliest reference which I can find to Maithili or Tirhutiyā is in Amaduzzi's preface to Beligatti's *Alphabetum Brammhanicum*, published in 1771. This contains a list of Indian languages amongst which is 'Tourutiana.'

Colebrooke in his famous essay on the Sanskrit and Prakrit languages written in the year 1801, is the first to describe Maithili<sup>1</sup> as a distinct dialect. He points out its affinity with Bengali, discusses the written character used by the Brāhmaṇs, and adds, 'as the dialect of Mithilā has no extensive use, and does not appear

<sup>1</sup> *Asiatic Researches*, Vol. VII (1801), pp. 199 ff. Reprinted in his *Essays*. Ed. 1873, p. 26.

to have been at any time cultivated by elegant poets, it is unnecessary to notice it any further in this place.' Since then,<sup>1</sup> like the other dialects of Bihār, Maithili remained unnoticed and forgotten, till Mr. Fallon gave a few specimens of it in the *Indian Antiquary*<sup>2</sup> in the year 1875. In the preceding year, it is true, some examples of the dialect were given in Sir George Campbell's *Specimens*,<sup>3</sup> but they are there classed as some of many dialects of Hindī spoken in Bihār. Indeed, at this time it was the general belief that, all over Bihār, the language spoken was a corrupt form of Hindī, whereas, as Colebrooke had long previously pointed out, it was much more nearly allied to Bengali than to the Hindī of the North-Western Provinces. Matters remained in this state, till the first edition of the present Maithili grammar appeared in the year 1880-81.

## II.—GRAMMARS—

Beside the present work, reference may be made to the following :—

HOERNLE, A. F. R.,—*A Grammar of the Eastern Hindī compared with the other Gaudian Languages*. London, 1880. In this Grammar, Dr. Hoernle recognized Maithili as a dialect distinct from Hindī. He was able to give some specimens of its grammatical forms, but no published materials were then available.

GRIERSON, G. A.,—*Seven Grammars of the Dialects and Sub-Dialects of the Bihārī Language*. Part I, *Introductory*, Calcutta, 1883; Part IV, *Maithil-Bhojpūrī Dialect of Central and South Muzaffarpur*, 1884; Part V, *South Maithilī Dialect of South Darbhanga, North Munger, and the Madhepūrā Subdivision of Bhagalpūr*; Part VI, *South Maithil-Māgadhī Dialect of South*

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<sup>1</sup> Note, however, Aimé-Martin's *Lettres édifiantes et curieuses*, Paris, 1840. In Vol. II, p. 295, when describing the languages of India, he says, 'le Marthila (sic) se retrouve dans Neypal.'

<sup>2</sup> Vol. IV (1875), p. 340.

<sup>3</sup> *Specimens of Languages of India, including those of the Aboriginal Tribes of Bengal, the Central Provinces and the Eastern Frontier*, Calcutta, 1874. The specimens given are headed, 'Vernacular of West Tirhoot,' 'Vernacular of East Tirhoot,' and 'Vernacular of West Purneah (Hindee),' respectively. They will be found on pp. 60 ff.



*Munger and Bārḥ Subdivision of Patna ; Part VII, South Maithili-Bengālī Dialect of South Bhagulpūr ; Part VIII, Maithil-Bangālī Dialect of Central and Western Puraniyā.*

KELLOGG, The Rev. S. H.,—*A Grammar of the Hindī Language in which are treated . . . the colloquial dialects of Maithila (sic), etc., with copious philological notes.* Second Edition, Revised and Enlarged. London, 1893. (The first edition does not deal with Maithili).

The Maithili portion of Dr. Kellogg's work is confessedly based on the grammars of the present writer.

### III.—DICTIONARIES—

GRIERSON, G. A.,—Besides the vocabulary attached to the Maithili Chrestomathy, there is one in the edition of Manbōdh's Haribans mentioned below.

HOERNLE, A. F. R., and GRIERSON, G. A.,—*A Comparative Dictionary of the Bihārī Language.* Part I, Calcutta, 1885 ; Part II, 1889. Only two parts issued.

### IV.—GENERAL LITERATURE—

Regarding Vidyāpati, see Beames, *The Early Vaishnava Poets of Bengal, Indian Antiquary* ii, 1873, p. 37, and the same author's *On the Age and Country of Bidyāpati*, *ibid.* iv, 1875, p. 299. See also the Bengali Magazine entitled the *Baṅga-darśana*, Vol. iv, for Jaishṭha, 1282, Bg. san, pp. 75 and ff. Also the present writer's *Vidyāpati and his Contemporaries*, in *Indian Antiquary*, Vol. xiv, 1885, p. 182 ; Eggeling, *Catalogue of Sanskrit MSS. in the India Office Library*, Part iv, No. 2864 ; and the present writer in the *Proceedings of the Asiatic Society of Bengal*, for August, 1895. Also the present writer *On Some Mediæval Kings of Mithilā*, in *Indian Antiquary*, Vol. xxviii, 1899, p. 57. Also Nagendra Nāth Gupta, *Vidyāpati Thākur* in J.A.S.B., Vol. lxxiii, Pt. I, Extra No. 1904, pp. 20 ff., and the present writer in J.A.S.B. [N. S.], Vol. i (1905), p. 228. The following contain editions of the Bengali recension of the poet's works. *Vidyāpātī-kṛita-padāvalī*, edited by Akshaya Chandra Sarkār. Chinsurah, 1285, Bg. s. *Vidyāpatir Padāvalī*, Edited with an Introduction by Śaradā Charaṇ Maitra. Second Edition, Calcutta, 1285, Bg. s. *Prāchīna Kāvya Saṁgraha*, Part I, Edited by Akshaya Chandra



Sarkār. Calcutta, 1291, Bg. s. Up to the date of writing the only edition of the Mithilā recension is that in the Maithili Chrestomathy.

For the benefit of those who wish to study Maithili, the following is a list of the principal works that have been published in the language.

Besides the text in the Maithili Chrestomathy we have :—

*Twenty-one Vaishṇava Hymns*, Edited and translated by the present writer. *Journal of the Asiatic Society of Bengal*, Vol. liii, 1884, Special Number, pp. 76 and ff.

*Manbodh's Haribans*, Edited and translated by the same. *Ibid.* Vol. li, 1882, pp. 129 and ff., and Vol. liii, 1884, Special Number, pp. 1 and ff.

*Selected Specimens of the Bihārī Language, Part I, The Maithilī Dialect. The Gīt Dinā Bhadrīk, and the Gīt Nebārak.* Edited and translated by the same. *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, Vol. xxxix, 1885, pp. 617 and ff.

Vidyāpati's *Puruṣa-parīkṣā*, Edited, and translated in prose and verse into Maithili, by Candra Jhā. Darbhanga, Rāj Press, Sākē 1810.

*Mithilā-Bhāṣā Rāmāyaṇa*, by Candra Jhā. A version of the story of the Rāmāyaṇa in Maithili verse. Darbhanga, Union Press, San 1299 Fasli.



# MAITHILĪ GRAMMAR.

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## PART I.

### ALPHABET AND VOCABULARY.

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#### CHAPTER I.

##### THE ALPHABET.

1. The Alphabets in use in Mithilā are three—The Dēva-nāgarī, the Maithilī, and the Kaithī. The first is familiar to every reader of this, and need not be described here. In Mithilā it is not much used in common life, and seldom even in manuscripts.

2. The Maithilī is the character used by the Maithil Brāhmaṇs, both in the affairs of common life, and in their sacred books. Few of the Brāhmaṇs, who are not professed paṇḍits, can read the Dēva-nāgarī character. The Maithilī character is also affected by Maithil Kāyasthas, who pretend to be better educated than their fellows. The Maithilī character is nearly the same as that of Bengali, differing only in one or two letters.

3. The Kaithī character is that in general use throughout Mithilā by all educated persons who are not Brāhmaṇs. It is a corruption of the Dēva-nāgarī, and can be written much faster than the latter, even as fast as *shikasta* Urdū. There was a clerk in my office in Madhubanī, who could write excellent Kaithī more quickly than even the most practised of the old “Persian” muharrirs. Besides the speed with which it can be written, it has the advantage of thorough legibility. It is the official character employed in Government offices throughout Bihār and Chutiā Nāgpur.

4. A lithographed comparative table, giving specimens of these three alphabets, will be found at the end of this Grammar.

*Pronunciation.*

(a) *Vowels.*

5. The vowels should be pronounced as in Sanskrit, with the following exceptions :—

6. The vowel *a* has four distinct sounds, not two, as in Sanskrit. In Sanskrit we have अ *a* and आ *ā*. In Maithili each of these has developed into a pair, a short and a long. The sound of short अ *a* is peculiar. It is not so broad as that of the corresponding vowel in Bengali, but on the other hand it is broader than the neutral vowel in Hindi. We may describe it as something between the *o* in 'cob,' and the *u* in 'cub,' or as the short sound corresponding to the long *a* in the word 'all.' From this has developed a long sound almost exactly like that of the *ā* in 'all.' This long sound is nearly confined to the termination of the second person in verbs, and is due to the influence of a *u* which once followed it, but has now disappeared. Thus, the termination अह *āh* is derived from an older अहु *ahu*. The sound is not usually represented in native writing but is commonly written merely as अ *a*. When it is desired to show it in writing it is sometimes represented by the mark of length ˆ, above the line, and sometimes by the *visarga* :. Thus देखबह or देखबःह. I shall in these pages employ the former sign, and in transliteration, I shall adopt the sign *ā*, which is the character used for this sound in the publications of the Assam Government, and has been borrowed from Swedish.

7. Just as a long अ *ā* sound has been developed from अ, so a secondary short *a*-sound has been developed from आ *ā*. Ordinarily speaking, this letter is pronounced as the *a* in 'far.' Sometimes, according to the rule of the short antepenultimate to be described below (see § 32 and ff.), it has to be shortened, and is then pronounced like the *a* in 'farrier.' In native writing it is not customary to indicate this sound, an ordinary आ *ā* being usually written in its place. Some writers, however, use अ *a* for this sound, instead of आ. In the following pages, I shall indicate it, in the

Dēva-nāgarī character, by the short mark <sup>1</sup> written above the line. Thus मारलै, I killed. In transliteration I shall indicate it by the sign *ā*. Native scribes would write this word either मारलै or मरलै. This short आ *ā* has a great tendency to be weakened to अ *a*, and it may be taken as a general rule that, unless ambiguity would ensue it does usually become अ *a*. Thus the long form of पानि *pānī*, water, is properly पानिया *pāniyā*, but is usually पनिया *paniyā*. On the other hand, 'I killed,' is always pronounced मारलै *mār<sup>a</sup>lai*, and never मरलै *mar<sup>a</sup>lai*, however it is written, because the latter pronunciation would lead to ambiguity, मरलै *mar<sup>a</sup>lai* properly meaning 'he died.'

8. The rule for the pronunciation of a final *a* is the same as in Hindī. As a general rule, it is silent in prose as in गुण pronounced *gun*, not *guṇa*; फल *phal*, not *phala*. In other terms these words are practically monosyllables, and the final silent *a* is not counted as a syllable in applying phonetic rules depending on the number of syllables in a word (see §§ 28 and ff., 32 and ff.). Similarly सफल *saphal* must be treated as a dissyllable, not as a trisyllable, and so on. In transliteration this final silent *a* will be omitted in the following pages in writing prose. In poetry it is pronounced and will therefore be represented in transliteration.

In a few cases a final *a* is pronounced even in prose. When there is any doubt, I shall indicate it in the Dēva-nāgarī character by the sign *o*, and in transliteration I shall, when so pronounced, always write it in full. The most important cases in which it is pronounced are :—

- (i) Original monosyllables, such as न *na*, not.
- (ii) Words in which the final *a* is necessary for enunciation, as in शास्त्रं *śāstra*, a holy book; प्रियं *priya*, dear; ग्रह्यं *grāhya*, acceptable (see § 26).
- (iii) A few verbal forms, in which it is really *ā*, as in देखिहै *dekhīhā*, be pleased to see; देखि कौ *dēkhī-kā*, having seen.

9. When two words are compounded, the final *a* of the first member reappears and is pronounced very lightly. Thus पलदायक

(फल *phal* + दायक *dāyak*) is pronounced *phal<sup>a</sup>dāyak*, in which the *a* is hardly audible, very like the Hebrew *sh<sup>a</sup>wā mobile*.

The same imperfect *a* also occurs in many polysyllabic words in the syllable after the accent, when not final. Thus हमरा *hāmārā*, me; देखब<sup>ह</sup> *dēkh<sup>a</sup>bāh*, you will see (but देखब *dēkhab* with the *a* fully pronounced as it is in the final syllable); देखल *dēkhal* or देखलिऐ *dēkh<sup>a</sup>liai*, I saw. As above shown, I represent this imperfect vowel in transliteration by a small *a* above the line. I have not thought it necessary to indicate it in the Dēva-nāgarī character. Natives never do so.

In poetry, the final silent *a*, and this imperfect *a* are always fully pronounced. We thus have, in poetry, *guṇa*, *phala*, *saphala*, *phaladāyaka*, *hamarā*, *dekhābāh* (or, more usually, the older form *dekhābahu*), *dēkhaba*, *dēkhala* and *dekhaliāi*.

10. The short vowels इ *i* and उ *u*, when final in prose are also, as a rule, only half-pronounced. They may then be compared, in this respect, to the ‘compound *sh<sup>a</sup>wās*’ of Hebrew, which, however, occur at the beginning, not at the end, of a syllable. They are not absolutely silent, but (as in Sindhī, Kāśmirī, and Dravidian languages) are barely audible. Natives make no attempt to indicate in writing the extreme shortness of these vowels. As the matter is of some importance, I shall in the following pages indicate the fact by the sign for *virāma* ( ) placed under the vowel-sign. In transliteration I shall indicate it by small letters above the line. Thus, अहि *ach<sup>i</sup>*, he is; देखथु *dēkhath<sup>u</sup>*, let him see. As in the case of the final absolutely silent *a*, these imperfect *i* and *u* are not counted as forming syllables in applying the rule of the short antepenultimate (§ 32). For the purposes of that rule देखथु *dēkhath<sup>u</sup>* is a word of two syllables.

There are exceptions in which a final *i* is pronounced as a full vowel. These are:—

(i) The final *i* of the plural termination अनि *ani*, as in लोकनि *lok<sup>ani</sup>* (not लोकनि *lōkan<sup>i</sup>*) people, the plural of लोक *lōk*, a person.

(ii) The final *i* of masculine nouns, as in पानि *pāni*, water; मानि *māni*, proud (not पानि *pān<sup>i</sup>*, मानि *mān<sup>i</sup>*).

(iii) A final *i* preceded by a vowel, as in हलुकाइ *halukāi*, lightness (not हलुकाइ *halukāi*).

These imperfect vowels are frequently nasalised by *anunāsika*. Thus देखितहि *dekhitaḥi*, immediately on seeing; देखलहुँ *dekh<sup>h</sup>lah<sup>h</sup>*, I saw.

In poetry these imperfect *i* and *u* are fully pronounced, thus *achi*, *dēkhathu*.

11. As in the case of आ *ā*, the vowel ए *ē* has two sounds, a short and a long. The long sound is the one with which we are familiar in Sanskrit, something like that of the *a* in 'mate.' The other is the corresponding short sound, something like that of the *e* in 'met.' Natives make no distinction between these two sounds in writing. In the following pages, the long sound will be represented by ए or, when non-initial, by ̄, and the short sound by ए or, when non-initial, by ̇. In transliteration I shall represent them by *ē* and *e* respectively.

It should be noted that ए *e* and इ *i* are freely interchangeable. Thus, we may either have पटताइ *paṭtāh* or पदताइ *paṭtāh*, he will see. Northern Maithili, as a rule, prefers to use ए *e*.

12. In an exactly similar way, there is a pair of long and short *o* sounds. The long is the Sanskrit ओ *ō*, and is sounded like the second *o* in 'promote.' The short has the sound of the first *o* in the same word, and will be represented in the following pages by ओ or, when non-initial, by ̄. The corresponding transliteration will be *ō* and *o*, respectively. Native writers make no distinction between these two sounds, representing both by ओ. As in the case of ए *e* and इ *i*, ओ *o* and उ *u* are freely interchangeable, ओ *o* being usually preferred in the north and उ *u* in the south. Thus, we have either पओलहुँ *paōlah<sup>h</sup>* or पउलहुँ *paūlah<sup>h</sup>*, I obtained.

13. In Sanskrit the vowels ऐ *ai* and औ *au* are really diphthongs made up of आ + इ *ā + i* and आ + उ *ā + u*, respectively. Their origin is therefore *āi* and *āu*, and the pronunciation is distinctly long. We may compare the pronunciation of the *ai* in the English word *aisle*, and of the *ou* in the English word 'our.' In Maithili these sounds only occur in words directly borrowed

from Sanskrit as in कैकेयी *Kāṁkēyī*, औषध *auṣadh*. In Maithili these letters invariably represent an older अ + इ (or ए) *a* (not *ā*) + *i* (or *e*) and अ + उ (or औ) *a* (not *ā*) + *u* (or *o*) respectively. In fact, at the present day native writers sometimes write ऐ and औ and sometimes अइ or अए, अउ or अऔ. Thus they write the present participle of the root देख *dēkh*, see, sometimes देखैत (or in this book देखैत *dekhaiṭ*) and sometimes देखइ (or in this book देखइत *dekhaiṭ*). I have even, on occasions, seen the word spelt देखयित, in which the य is merely a fulcrum for carrying the ि much as *alif* is employed in Hindōstānī. Again 'I shall obtain' is written पइबै (or in this book पइबै *paibai*), पयबै (or in this book पयबै *paibai*), or पैबै (or in this book पैबै *paibai*). Similarly they indicate 'he will obtain,' by पउताइ (or in this book पउताइ *paūtāh*), पऔताइ (or in this book पऔताइ *paūtāh*) or पौताइ (or in this book पौताइ *paūtāh*). Native writers make no distinction between the Sanskrit and Maithili *ai* and *au*. Both *ai* sounds they represent, in the Sanskrit fashion by ऐ, and both *au* sounds by औ. As, however, the Maithili sounds are shorter both by origin and in pronunciation, I represent the short sounds by ऐ (or, when non-initial, by ै), and by औ (or, when non-initial by ौ), respectively. In transliteration, I represent the long sounds by *āi* and *āu*, and the short sounds by *ai* and *au*.

It is important to note that the Maithili ऐ *ai* and औ *au* are merely alternative graphic representations of अइ *ai* or अए *ai* and अउ *au* or अऔ *au*, respectively. This rule must be borne in mind in counting syllables for applying the rule of the short antepenultimate (§ 33, ii) in which both ऐ *ai* and औ *au* count each as *two* syllables. Thus, the word देखैत *dekhaiṭ*, seeing, must be considered as a word of three syllables, viz., दे *de* + ख *kha* + इत *it*, and not as one of two.

As, whatever the method of writing employed may be, the



pronunciation of अइ and ऐ and of अउ and औ is in each case identical, I shall in future make no distinction in transliteration.<sup>1</sup> I shall represent both अइ and ऐ by *ai*, and both अउ and औ by *au*. अए will be represented by *ae* (pronounced, however, the same as *ai*), and अओ will be represented by *ao* (pronounced as *au*).

14. Native scribes are by no means uniform in their methods of representing vowel-sounds in writing. In the table below I give the system of spelling adopted for this grammar, and also the more usual scribal variations.

<i>System of spelling adopted in this Grammar.</i>	<i>Variations often employed by native scribes.</i>
इ initial (इच्छा, a wish, देखइत, seeing).	यि (यिच्छा), यी (यीच्छा), ए (देखएत)
इ medial (लिखित, written).	ई (लौखीत) (very common).
ई initial (ईंटा, a brick).	यी (यींटा).
उ initial (उक्का, a torch).	वु (वुक्का), or वू (वूक्का).
ऊ initial (ऊंच, high).	वू (वूंच), or व (वूंच).
ऊ medial (झूठ, false).	उ (झुठ) (very common).
ए { initial (एक, one).	अ (अक).
ऐ { initial (ऐठ, twist).	अै (अैठ).
ओ { initial (ओर, direction).	वो (वोर).

NOTE.—All the above are only varieties of spelling, and have nothing to do with pronunciation.

<sup>1</sup> Whether the sound is really diphthongal, or whether the two elements are separately pronounced, it is difficult to say. Pronunciation varies in different mouths. In old Maithili the sound was certainly not diphthongal, and it seems to me that at the present day the vowels are beginning to coalesce, but that the custom has not yet been established.



15. The vowels ऋ  $r̄$  ॠ  $r̄̄$  and ॡ  $l̄$  only occur in words borrowed direct from Sanskrit. When so met, they are pronounced like  $ri$ ,  $rī$ , and  $li$ , respectively. They are never found in pure Maithili words.

16. The following is therefore a complete conspectus of all the Maithili vowels. Those which are only found in Sanskrit words are marked with the letter S.

Short.	Long.
अ $a$	अ $\acute{a}$
आ $\ddot{a}$	आ $\bar{a}$
इ $i$	ई $\ddot{i}$
उ $u$	ऊ $\bar{u}$
ऋ $r̄$ (S.)	ॠ $r̄̄$ (S.)
ॡ $l̄$ (S.)	
ए $e$	ए $\bar{e}$
ऐ $ai$	ऐ $\bar{ai}$ (S.)
ओ $o$	ओ $\bar{o}$ .
औ $au$	औ $\bar{au}$ (S.)

17. The Sanskrit *Visarga* ( : ) no longer exists in Maithili except in a few borrowed words. The character is, however, as stated above, sometimes, but rarely, employed to indicate the sound of the letter  $\acute{a}$ .

18. *Anusvāra* ( ° ), when immutable, is also retained in a few words borrowed from Sanskrit. It is very commonly employed (like the changeable *anusvāra* of Sanskrit) as a *compendium scripturæ* for ङ  $\tilde{n}$ , ञ  $\tilde{n}$ , ण  $\tilde{n}$ , न्  $\tilde{n}$ , or म्  $\tilde{m}$  before another consonant of the same class. Thus बुंदा instead बुन्दा  $bundā$ . It will hence be represented in transliteration by  $\tilde{n}$ ,  $\tilde{n}$ ,  $\tilde{n}$ ,  $\tilde{n}$ , or  $\tilde{m}$ , according to circumstances. Native writers very commonly employ it instead of *anunāsika*.

19. *Anunāsika* ( ° ) is met extremely frequently. It indicates the nasal sound which we hear in the French word 'bon.'

It will be represented in transliteration by the mark ~ placed over the nasalised vowel. Thus अँखिया *ākhiyā*, an eye. मँ *mā* or में *mē* in; बाँहि *bāhī*, an arm; देखलह *dekh<sup>a</sup>lah<sup>u</sup>*, I saw.

## 20. Consonants.

क *k*, ख *kh*, ग *g*, घ *gh*, ङ *ṅ*, च *c*, छ *ch*, ज *j*, झ *jh*, ञ *ñ*, ट *t*, ठ *ṭh*, ड *ḍ*, ढ *ḍh*, त *t*, थ *ṭh*, द *d*, ध *dh*, न *n*, प *p*, फ *ph*, ब *b*, भ *bh*, म *m*, य *y*, र *r*, ल *l*, व *w*, श *ś*, स *s*, and ह *h* are usually pronounced as in Sanskrit.

21. When ड *ḍ* and ढ *ḍh* are not initial they become ङ *ṅ* and ङ *ṅh*. These cerebral *r*-sounds, are not so definitely cerebral as in Western Hindi. They are very frequently interchanged with र *r* and र *rh* respectively, and, indeed the latter dental sounds more nearly approach the correct pronunciation. Thus, 'a horse' is either घोड़ *ghōṛ* or घोर *ghōr*, of which two the latter is the preferable spelling. Native custom as to writing these sounds fluctuates.

22. The pronunciation of ण *ṇ* is peculiar. The cerebral nature of its sound is much more marked than in the Sanskrit of Eastern India. It has more the sound of a muffled cerebral *r* followed by a cerebral *n*; e.g., राबण is pronounced almost like *Rābarn*, the *r* in *rn* having a peculiar muffled sound, impossible to describe in writing. न *n* is occasionally substituted for ण *ṇ* and is then pronounced as *n*.

23. Original य *y* and व *w* always become ज *j* and ब *b* respectively, although the letters य् and व् are often retained in writing. In the following pages the spelling will strictly follow the pronunciation. Thus I shall write जीबन *jāūban*, not यौवन *yāūvan*, and बात *bāt*, not वान *wāt*. The only cases in which we find य् *y* and व् *w* with their proper pronunciations are when they are used euphonicallly,—like the *ya-śruti* of the Prakrit Grammarians,—as described in the following sections.

24. When two vowels, of which the latter is short or long *ā* come together, a euphonic य् *y* or व् *w* is often inserted to prevent

a hiatus. The insertion is generally optional, and is merely intended to facilitate utterance. This euphonic insertion takes place between  $\tilde{a}$  and  $\tilde{a}$ , between  $\tilde{i}$  and  $\tilde{a}$ , between  $\tilde{e}$  and  $\tilde{a}$ , between  $\tilde{u}$  and  $\tilde{a}$ , and between  $\tilde{o}$  and  $\tilde{a}$ .

(i) Between  $\tilde{a}$  and  $\tilde{a}$  the semi-vowel which is inserted is always  $w$ .<sup>1</sup> नैनवा  $nen^a\tilde{a}$  becomes नैनवा  $nen^aw\tilde{a}$ , a boy. In this case the insertion is not optional, but is compulsory.

(ii) Between  $i$  or  $e$  and  $\tilde{a}$ , the inserted letter is  $y$ . Thus मालिवा  $mālīā$  or मालिया  $māliyā$ , a gardener. In this case the insertion of the  $y$  is quite optional, but careful writers generally insert it.

(iii) Between  $i$  or  $e$  and  $\tilde{a}$  it is always  $w$  which is inserted, and the insertion is compulsory. Thus मालीवा  $mālīwā$  for मालीवा  $mālīā$ , a gardener. Here it must be explained, that the  $w$  was originally really between  $a$  and  $\tilde{a}$ . Almost the only case in which  $i$  immediately precedes  $\tilde{a}$  is in the redundant form of nouns (§ 41). This form properly ends in  $iy^awā$ , thus—मालियवा  $māliy^awā$ —and the  $iy^a$  is liable to be contracted to ई  $i$ , so that we get मलीवा  $mālīwā$ .

(iv) Between  $\tilde{u}$  or  $\tilde{o}$  and  $\tilde{a}$ , the inserted vowel is always  $w$ . The insertion is quite optional, not compulsory, but careful writers usually omit it. We thus get चाँदुवा  $āsuā$  or चाँदुवा  $āsuwā$ , a tear.

In the following pages, I shall follow the usage of the most careful writers, and shall spell upon the principles indicated by the forms नैनवा  $nen^awā$ , मालिया  $māliyā$ , मालीवा  $mālīwā$ , and चाँदुवा  $āsuā$ .

The above are the only instances in which  $y$  and  $w$  really occur in Maithilī, and it will be seen that, as they are euphonic additions and only appear between contiguous vowels, they can never occur at the beginning of a word, except in the case of the incorrect native spellings indicated in § 14.

<sup>1</sup> In Western India, on the contrary, it is usually  $y$ .

It must, however, be mentioned that the diphthongs *ऐ ai* and *औ au* are often written *अय ay<sup>a</sup>* and *अव aw<sup>a</sup>* by some writers. This is only a question of spelling. Again the vowel *ए e* is often written *य ya*, and the vowel *ओ o* is often written *व wa*. Thus we find *होब हōeb*, to be, written *होयव*; *को keō*, any one, written *क्यो kyō*; and *पाओल pāōl*, I got, written *पावल pāwal*. This again is a mere matter of spelling. The pronunciation is not affected.

25. The sibilants *श् ś* and *ष् ṣ* only appear in words borrowed from Sanskrit. The only sibilant which Maithili has of its own is the dental *स् s*. *श् ś* is pronounced as in Sanskrit; but *ष् ṣ* when standing alone, and not compounded with another consonant is always pronounced like *ख kh*. Thus *षष्ठ ṣaṣṭh*, sixth, pronounced *khaṣṭh*. This pronunciation is universal: the vulgar even write such a *ष् ṣ* phonetically *ख kh*. In the compound consonant *र्व rṣ* *ष् ṣ* is also always pronounced as *ख kh*; e.g. *आकर्षण ākarṣaṇ* is pronounced *ākarkhaṇ*. By some this *ख kh* sound of *ष् ṣ* is pronounced as a guttural breathing, and not as a guttural check,—something, but not quite, like the Persian *خ kh*, or the *ch* in ‘loch.’ The compound letter *क्ष kṣ* is pronounced like *क्छ cch*, which is occasionally written for it by the vulgar; e.g. *लक्ष्मी* is so written, and is pronounced as *Lakṣmī* by purists, but is commonly written and pronounced *लक्छ्मी Lacch<sup>a</sup>mī*. The compound *ष्प ṣp* is peculiar. It is pronounced something like *ह्फ्प hfp*; e.g., *पुष्प puṣp*, a flower, is pronounced *puhfp*. This seems to be a relic of the old Sanskrit *upadhmānīya*.

Native scribes regularly write *श् ś* for *स् s*; thus, they write *शगर śagar*, instead of *सागर sāgar*, the sea. The pronunciation is, however, always that of a dental *स् s*. In Māgadhī Prakrit every *स् s* was pronounced as *श् ś*. This pronunciation has long ceased to exist in Bihār, but the mode of writing has survived.

26. The letter *ह h*, when compound with *य y*, becomes *ह्य hy*, which, in words borrowed from Sanskrit, is pronounced in a

peculiar way. If *zh* be taken to represent the Persian *ژ* *zh*, the pronunciation of this compound can best be represented by *zhjy*; e.g., ग्रह, *fit to be accepted*, is pronounced *grāzhjya*, the final *अ* *a* being retained in pronunciation, though usually inert, for the sake of euphony (§ 8).

27. The mute letters are divided into surds and sonants. Surds and sonants may each be aspirated or unaspirated. Thus—

SURDS.		SONANTS.	
Unaspirated.	Aspirated.	Unaspirated.	Aspirated.
क् <i>k</i> .	ख् <i>kh</i> .	ग् <i>g</i> .	घ् <i>gh</i> .
च् <i>c</i> .	छ् <i>ch</i> .	ज् <i>j</i> .	झ् <i>jh</i> .
ट् <i>t</i> .	ठ् <i>th</i> .	ड् <i>d</i> , ड्र <i>r</i>	ढ् <i>dh</i> , ढ्र <i>rh</i> .
त् <i>t</i> .	थ् <i>th</i> .	द् <i>d</i> .	ध् <i>dh</i> .
प् <i>p</i> .	फ् <i>ph</i> .	ब् <i>b</i> .	भ् <i>bh</i> .

In connexion with the sonants, there is an important rule.

(i) When any unaspirated sonant is preceded by *anunāsika*,<sup>1</sup> the nasal of the corresponding class may be substituted for the two.

(ii) When an aspirated sonant is preceded by *anunāsika*, the nasal of the corresponding class aspirated by the addition of *h* may be substituted for the two.

Thus—

(i) ग् ~ *g* may become ङ् *ñ*. Thus, अङ्गि *āṅg* or अङ्ग *āṅ* a limb.

ज् ~ *j* may become ञ् *ñ*. This is, however, of very rare occurrence. Example, अङ्गि *āṅg* or अङ्ग *āṅ*, a tear.

<sup>1</sup> Traces of a somewhat similar change have been noted on Māgadhi Prakrit, e.g. *aññali* for *añjali*.

ड् ~ *r* may become ण *n*. Thus, भाँड़ *bhāṛ* or भाण *bhāṇ*, an earthen pot.

द ~ *d* may become न *n*. Thus, नीँद *nīḍ* or नीन *nīn*, sleep.

ब ~ *b* may become म *m*. Thus, नीँब *nīb* or नौम *nīm*, a *nīm*-tree.

(ii) घ ~ *gh* may become झ *ñh*. Thus, सीँघ *sīgh* or सीझ *sīñh*, a lion.

झ ~ *jh* may become ञ्ह *ñh*. This, as in the case of ज् ~ *j*, is very rare. Example माँझ *māñjh* or माञ्ह *māñh*, middle.

ढ ~ *ṛh* may become ण्ह *nḥ*. Thus, कोँढ *kōṛh* or कोण्ह *kōṇh*, a pumpkin.

ध ~ *dh* may become न्ह *nh*. Thus बाँध *bādh* or बान्ह *bānh*, bind. Compare as a reverse example कान्ह *kānh* or काँध *kādh*, a name of *Kṛṣṇa*.

भ ~ *bh* may become म्ह *mḥ*. Thus ख़ाँभ *bhābh* or खान्ह *khāmh*, a pillar.

All the above changes are quite optional. Those of ड् ~ *r*, द् ~ *ṛh*, द ~ *d*, घ ~ *dh*, ब ~ *b*, भ ~ *bh*, are very common. The others, especially those of ज् ~ *j* and झ ~ *jh*, are more rare.

There is one point to be noted. The aspirated nasals झ *ñh*, ञ्ह *ñh*, ण्ह *nḥ*, न्ह *nh*, and म्ह *mḥ*, are never treated as compound letters, and do *not* make a preceding vowel long by position. They are treated exactly like aspirated mutes ख *kh*, घ *gh*, च *ch*, झ *jh*, and so on. They might indeed be added as single letters to the alphabet. Thus:—

Gutturals, क *k*, ख *kh*, ग *g*, घ *gh*, ङ *ṅ*, झ *ñh*.

Palatals, च *c*, छ *ch*, ज *j*, झ *jh*, ञ *ñ*, ञ्ह *ñh*.

Cerebrals, ट *t*, ठ *ṭh*, ड *d*, ढ *ḍ*, ढ्ह *ḍh*, ढ *ṛh*, ण *n*, ण्ह *nḥ*.

Dentals, त *t*, थ *th*, द *d*, ध *dh*, न *n*, न्ह *nh*.

Labials, प *p*, फ *ph*, ब *b*, भ *bh*, म *m*, म्ह *mḥ*.

## ACCENTUATION.

28. The stress accent exists in Maithilī, but is not strongly pronounced. In counting syllables for fixing the place of an accent, the final silent *a* of words ending in a consonant, and a final imperfect <sup>i</sup> and <sup>u</sup> are not considered. On the other hand, the imperfect <sup>a</sup> in the middle of a word, corresponding to the Hebrew *sh'awā* *mobile*, is counted as a syllable. For instance, in the word देखलहुँ *dēkh<sup>a</sup>lāh<sup>u</sup>*, there are for our present purposes three syllables, *viz.*, दे *dé* + ख *kh<sup>a</sup>* + लहुँ *lāh<sup>u</sup>*.

(i) If a word ends in a consonant (whether followed by imperfect <sup>i</sup> or <sup>u</sup> or not) preceded by a long vowel or a diphthong, the main accent is on the last syllable. Thus किसान *kisān*, a cultivator ; देखलहुँ *dēkh<sup>a</sup>lāh<sup>u</sup>*, you saw ; देखलिहँ *dēkh<sup>a</sup>liāh<sup>i</sup>*, I saw.

(ii) If a word ends in a fully pronounced vowel, and if the penultimate is long, the accent falls on the penultimate. Thus पानी *pāni*, water ; चोटका *chòtākkā*, small.

(iii) In other cases (except in the case of words borrowed from Sanskrit) the accent falls on the antepenultimate. Thus हमरा *hāmārā*, me ; लोकनि *lókāni*, people ; खोपड़ी *khóparī* a hut ; देखलहुँ *dēkh<sup>a</sup>lāh<sup>u</sup>*, I saw ; तितलिया *titaliyā*, a butterfly.

If a word, which has the accent on the antepenultimate, takes a suffix, the antepenultimate becomes the syllable before the antepenultimate, and may optionally retain the accent. Thus, the word तितली *titalī*, a butterfly, has the accent on *tī*, the antepenultimate. The long form of तितली *titalī* is made by suffixing *ā*, and we get तितलिया *titaliyā*. This ordinarily has the accent on *tā*, the new antepenultimate, according to the above rule ; thus *titaliyā*, but some people retain the accent on the *tī*, and say *titaliyā*. Pronunciation in this respect fluctuates much.

(iv) In words borrowed from Sanskrit, the accent may be thrown back as far as the syllable before the antepenultimate, provided the antepenultimate and the penultimate are both short. Here again pronunciation varies. कुटिलता, deceitfulness, may be either *kūṭilatā* or *kūṭilātā*.

29. If the accent does not fall on the first syllable of a word, that syllable has a secondary accent, which I indicate by the sign, as in *kisán*, *dèkhalahān<sup>h</sup>*, *dèkhalāin<sup>h</sup>*, *chòtākkā*, *tītālīyā* and *kūtīlātā* given above.

30. If a word ends in imperfect *i* or *u* and if the last syllable has not the main accent of the word, then that syllable has a secondary accent, as in देखि *dèkhāth<sup>i</sup>*, he may see ; ककरु *kāk<sup>a</sup>rūh<sup>u</sup>*, any one (accusative) ; देखल *dèkhālāh<sup>a</sup>*, I saw.

31. In compound words, the first member retains its own stress-accent as a secondary accent, the stress-accent of the second member being the stress-accent of the word. Thus मुख-चंद्र *mūkh<sup>a</sup>-cānd*, the moon of a girl's face. Compound words borrowed directly from Sanskrit are often treated as simple words. Thus बिद्यापति *bidyā-pat<sup>i</sup>*, which, according to the above rule, should be pronounced *bidyā-pát<sup>i</sup>* is always pronounced *bidyāpāt<sup>i</sup>*. The word is the name of a famous poet of Mithilā.

#### RULE OF THE SHORT ANTEPENULTIMATE.

32. The following rules are most important. They are applied rigorously throughout the whole system of Maithili Grammar, and unless they are fully grasped, much of what is in the following pages will be found obscure.

(i) *The rules here given apply only to Maithili words. They do not apply to words borrowed direct from Sanskrit, which are not subject to change.*

(ii) *The genius of the whole Maithili language is adverse to the existence of a long vowel in a Maithili word, when it would occupy a position removed more than two syllables from the end of a word.*

*Note.*—In counting syllables neither the final silent *a*, nor a final imperfect *i* or *u* counts as a syllable ; but the medial imperfect *a*, corresponding to the Hebrew *shewā* mobile does so count. Thus घर *ghar*, a house, is a word of one syllable ; देख *dèkhab*, I shall see, आओरि *āor<sup>i</sup>*, and, सुतथु *sūtath<sup>u</sup>* let him sleep, are words of two syllables ; while सुतिह *sutihā*, sleep thou, and देखै *dèkhā<sup>e</sup>*, you will see, are words of three syllables.



33. The practice of shortening a vowel is subject to the following rules:—

(i) Whenever the vowel **आ** *a* finds itself in the antepenultimate syllable, *i.e.*, in the third from the end of the word, it is shortened to **अ** *ā*. Thus, नाउ**आ** *nāuā* (or, contracted, नौ**आ** *naūā*) long form of ना**क** *nāk*, a barber; अगि**आ** *āgiyā*, long form of अगि *āgi*, fire; पाँ**ओलह** *pāolāh* (or, contracted, पौ**लह** *paulāh*), 2nd plur. past of पा**ब** *pāeb*, to obtain; मार**लक** *mār<sup>a</sup>lak*, he struck, from मार**ब** *mārab*, to strike; बति**आ** *bātiyā*, long form of बान *bāt*, a word.

There is a tendency to pronounce and write this shortened **आ** *ā* as if it were **अ** *a*, so that we sometimes hear, instead of the above; नउ**आ** *naūā*; अगि**आ** *āgiyā*; बति**आ** *bātiyā*. But this is only in the case of nouns. **आ** *ā* does not often become **अ** *a* in verbs, as this would tend to give rise to ambiguity. Thus, the verb *mār*, means 'strike,' while, if we shortened it to *mar*, the root would mean 'die.' Sometimes, however, we find **आ** *ā* shortened to **अ** *a*, even in verbs. In this respect, the rule is that we may have **अ** *a* if no ambiguity occurs. Compare § 7.

(ii) Similarly, any other vowel finding itself in the antepenultimate, is shortened, provided a consonant which is not euphonic **य** *y* or **व** *w* follows it. Thus, सिख**लक** *sikh<sup>a</sup>lak*, he learnt, from ✓ सीख *sikh*, learn; देख**इत** *dekhaīt* (or, contracted) देखै**त** *dekhaīt*), seeing. On the other hand, चू**खलाह** *cū<sup>a</sup>lāh* or चू**खलाह** *cūw<sup>a</sup>lāh*, he dripped; सी**खलक** *sī<sup>a</sup>lak* or सी**खलक** *sīy<sup>a</sup>lak*, he sewed; from roots चू *cū* and सी *sī*; in which the long *ī* and the long *ū* are retained as they are followed by vowels or by euphonic *y* or *w*.

From the above it will be noted that the contraction of *a* and *i* to *ai* does not affect the shortening. In other words **ऐ** *ai* and **औ** *au*, for the purposes of these rules, count as two syllables each.

(iii) Any vowel whatever, finding itself removed more than three syllables from the end of the word is shortened, whether it is

followed by a consonant or not. Thus चुरतथीन्हि *cuitathinh*<sup>i</sup> (if) he had dripped, from root चू *cū*; होइखर *hoiai* (or, contracted होइ *hoiai*), (if) I become, from root हो *hō*, become; देखितिय *dekhitiyai* (or, contracted देखितियो *dekhitiiau*) (if) I had seen you, from root देख *dēkh*.

34. Amongst native writers of Maithili no fixed usage has as yet established itself regarding the graphic representation of the short antepenultimate. Though it is always pronounced short, it is often *written* long. Thus we find the words given above sometimes written नाउखा, खागिया, पखोलह (or पोलह) मारलक, बतिया, सीखलक, and चुरतथीन्हि, and sometimes नउखा (or नोखा), खगिया, पखोलह, मरलक, बतिया, सिखलक, and चुरतथीन्हि देखरत and होइरे are, of course always written देखरत and होइरे as the writers have no character for short *e*, *o*, or *ai*.

35. All the above examples have exhibited the shortening of vowels long by nature. Exactly the same principle is followed in the case of vowels long by position. When such vowels precede a compound consonant (usually a nasal plus a mute, or a double mute), the nasal is weakened to *anunāsika*, and the double consonant is simplified. Thus from the root बन्ध *bandh*, to bind we have बंधुखा *bādhua* or बन्हुखा *banhuā* (see § 27, ii) not बन्धुखा *bandhuā*, a prisoner; and from the long form (see § 41) छोटका *choṭakkā*, small, we have the redundant form छोटकावा *choṭakāwā*.

## CHAPTER II.

### VOCABULARY.

36. In the preceding pages I have more than once made a distinction between Maithili words and Sanskrit words.

37. Maithili is an Indo-Aryan language, and though the statement is not strictly accurate, it may conveniently be said to be descended from Sanskrit. According to native belief it is so

descended.<sup>1</sup> In the course of its development it passed through various stages, the latest of which (before the birth of Maithilī) was that known as Māgadhi Prakrit, the colloquial language of the whole of Bihār, in various stages of development from, say, the time of Buddha (550 B.C.) down to about A.D. 1000.<sup>2</sup> From this Māgadhi Prakrit are directly descended not only Maithilī and the other languages of Bihār, but also Bengali, Assamese, and Oriyā. For our present purposes it is sufficient to remember that the Maithilī Vocabulary is descended from Sanskrit through Māgadhi Prakrit.

38. In order to supply real or fancied deficiencies in this vocabulary, writers have borrowed words from other languages,—English, Persian, Arabic, and Sanskrit. The English, Persian, and Arabic importations are very few in number, but the case is different with Sanskrit. In the vocabulary compiled for this work, out of the first hundred words, about twenty-seven may claim to be more or less distorted forms of words borrowed direct from Sanskrit, without having passed through Māgadhi Prakrit. These borrowed Sanskrit words are just as foreign to the language as are Latin words borrowed at the present day by French or Italian. Natives are quite aware of the existence of these two classes of words, and have given each class a name. They call the words borrowed from Sanskrit *Tatsamas*, i.e., ‘the same as It’ (‘It’ being Sanskrit), while the true Maithilī words, which have developed naturally through Māgadhi Prakrit they call ‘*Tadbhavas*’ i.e., ‘sprung from It.’

39. The distinction between these two classes of words is of importance, for *Tatsamas*, like all borrowed words in all languages, are treated as foreigners and are not subject to the phonetic rules which govern *Tadbhavas*. For instance, the rule of the short antepenultimate does not apply to *Tatsamas*. Again *Tatsamas* cannot be conjugated (with one or two rare exceptions) as verbs. For instance दर्शन *darśan* is a *Tatsama* meaning ‘seeing,’ but we cannot

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<sup>1</sup> Accurately speaking, it is descended from an ancient form of Indo-Aryan speech akin to, but not the same as, that which became fixed by ancient literary use in the form of Sanskrit.

<sup>2</sup> It must be understood that these limits are only approximate.

say दर्शनै-अस्ति *darśanai-ach<sup>i</sup>*, he sees. If we want to use the word we must compound it with another *Tadbhava* verb and say दर्शन करे-अस्ति *darśan karai-ach<sup>i</sup>*, he does seeing. From this it follows that the class of *Tatsama* words is confined to nouns substantive or nouns adjective, and that, as a broad rule, no verb can be a *Tatsama*.

For the future, on the following pages, I shall employ these two words, *tatsama* and *tadbhava*, in the sense explained above.

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## PART II.

### DECLENSION.



#### CHAPTER I.

##### FORMATION OF NOUNS.

40. Space will not permit us to go at any length into the question of the formation of Maithili nouns. It must suffice to say that, with few exceptions, nouns are formed on the same principles as in Western Hindi, and in other Indo-Aryan languages. I shall first deal with—

##### EQUIVALENT FORMS OF NOUNS.

41. All nouns, whether substantives or adjectives, admit of various equivalent forms, *i.e.*, of various forms which do not differ appreciably in meaning. These forms are the *short*, the *long*, and the *redundant*. The *short* form may be either *weak* or *strong*. In practice every noun does not take all these four forms, only experience can teach which of the short forms (the weak or strong) is employed in the case of any particular noun ; but theoretically all nouns, and in reality some few nouns, do take both. All nouns can, at option, take the long and redundant forms.

42. The *short* form is the primary form by which the word is generally known. It is also, in most cases, the only one admissible in good and literary language.

43. Of its two varieties, the *weak* form is the shortest form of the noun, generally ending in a consonant, a short *i*, or an imperfect

†. Thus घोड़ा *ghōṛa*, a horse; लोहा *lōh*, iron; पानी *pāni*, water; मारि a beating; छोटा *chōṭ*, small (masc.); छोटी *chōṭī*, small (fem.).

44. The *strong* form is simply the weak form (when such exists) strengthened by the addition of आ *ā*, or by the lengthening of the final vowel. When there is no weak form, the strong form always ends in a long vowel. Thus, घोड़ा *ghōṛa*, a horse; लोहा *lōhā*, iron; मारी *māri*, a beating; छोटा *chōṭā*, small (masc.); छोटी *chōṭī*, small (fem.); आँसू *āsū* (no weak form), a tear; पोथी *pōthī* (no weak form), a book.

45. The *long* forms of *substantives* are made by adding one of the suffixes आ *ā*, या *yā*, or वा *wā* (sometimes vulgarly औ *ō* or ॢ *ē*, यौ *yō* or यै *yē*, वौ *wō* or wē) to the short form, the final vowels of which, if long, are shortened. Thus घोड़ा *ghōṛāwā* (or *āwā*, *wē*), a horse; मारिया *māriyā* or मारिआ *māriā*, a beating; पोथिया *pothiyā* or पोथिआ *pothiā*, a book; आँसुवा *āsuvā* or आँसुआ *āsūā*, a tear.

46. The *long* forms of *adjectives* are similarly made by adding one of the suffixes का *kā* or क्का *kkā* (fem. की *kī* or क्की *kī*) to the short forms. Thus, from बड़ा *bar* or बड़ा *barā* (short forms), great, we have as long form बड़का *barākkā*. So from छोटा *chōṭ* or छोटा *chōṭā*, small, we have छोटका *chōṭākkā* or छोटक्का *chōṭakkā*, and from भारि *bhāri* or भारी *bhāri*, heavy, भारिका *bhārikā* or भारिक्का *bhārikkā*. For the long form of the feminine छोटी *chōṭī*, however, we must go back to the masculine छोटा *chōṭ*, and form a new feminine from the long form. Thus, छोटकी *chōṭākī* or छोटक्की *chōṭakkī*. There is no such form as छोटिका *chōṭikā* or छोटिक्का *chōṭikkā* derived directly from छोटी *chōṭī*.

47. The *redundant* forms of substantives and adjectives are formed from their long forms precisely as long forms of substantives are formed from their short forms, *viz.*, by adding आ *ā*, या *yā*, or वा *wā*, to the long forms; but, once these additions are made

there are frequent contractions. We thus get the following table exhibiting all the forms at one view.

SHORT FORM.		Long form.	Redundant form.
Weak.	Strong.		
घोड़ <i>ghōṛ</i> , a horse	घोड़ा <i>ghōṛā</i>	घोड़वा <i>ghorawā</i>	घोड़ीवा <i>ghorawwā</i> (contracted from घोड़वा <i>ghorawwā</i> ).
घर <i>ghar</i> , a house (masc.) None	none सभा <i>sabhā</i> , an assembly (fem.)	घरवा <i>gharawā</i>	घरीवा <i>gharawwā</i> (similarly contracted).
बात <i>bāt</i> , a word (fem.) (So all feminines ending in a consonant.)	none	बातिया <i>bātiyā</i>	बातियवा <i>bātiyawā</i> (or contracted) बातीवा <i>bātiwā</i> .
मारि <i>mārī</i> , a beating. (So any noun ending in ī.)	मारी <i>mārī</i>	मारिया <i>māriyā</i>	मारियवा <i>māriyawā</i> or मारीवा <i>mārīwā</i> .
पानि <i>pāni</i> , water. (So any noun in ī.) None.	none पोथी <i>pōthī</i> , a book. (So any noun in ī.)	पानिया <i>pāniyā</i>	पानियवा <i>pāniyawā</i> or पानीवा <i>pāniwā</i> .
			पोथियवा <i>pothiyawā</i> or पोथीवा <i>pothīwā</i> .



SHORT FORM.		Long form.	Redundant form.
Weak.	Strong.		
None	आँसू <i>āsū</i> , a tear. So any noun in <i>ū</i> .	आँसुआ <i>āsūā</i>	आँसुआवा <i>āsūāwā</i> or आँसुआ <i>āsūā</i> .
होट <i>chōṭ</i> , small So any mascu- line adject- ive.	होटा <i>chōṭā</i>	{ होटका <i>choṭākā</i> होटका <i>choṭākkā</i>	होटकावा <i>choṭākawā</i> . होटकावा <i>choṭākkawā</i> .
होड़ि <i>c h ō ṭ i</i> ; small. So any feminine adjective.	होड़ी <i>chōṭī</i>	{ होटकी <i>choṭākī</i> होटकी <i>choṭākkī</i>	होटकिया <i>choṭākiyā</i> . होटकिया <i>choṭākkiyā</i> .

48. With reference to the above table, attention must be called to the remarks in § 24 concerning the optional insertion or omission of euphonic *y* and *w*. For instance, instead of बतिया *bāṭiyā*, we may have बतिआ *batiā*, and instead of आँसुआ *āsūā*, we may have आँसुवा *āsūwā*. Attention is also to be called to the fact that natives very frequently substitute *a* for *ā* in writing (this does not affect the pronunciation). So that, in native books, we should usually find forms like बतिया *batiyā*, बतीवा *batiwā*, पनिया *paniyā*, आँसुआ *āsūā*, and so on. It will be noticed that the rule of the short antepenultimate (§§ 32 and ff.) comes into full force in these forms.

49. All these forms, the short weak, the short strong, the long, and the redundant, have, in theory, exactly the same meaning. The long form is, however, generally used in a non-honorific sense or to give definiteness. Thus नैनवा *nenāwā*, the boy (familiarly or contemptuously); घोड़ा *ghorāwā*, the horse. The long form in the feminine is frequently employed in the sense of a



diminutive. Thus नेनी *nēnī*, a girl, नेनिया *nēniyā*, a little girl ; खाट *khāṭ*, a bed, खाटिया *khāṭiyā*, a cot.

50. The redundant form is used in much the same sense as the long form, but only by the vulgar or in familiar language. The vulgar, indeed, employ both the long and the redundant forms as caprice dictates, in the sense of the short form. The use of the redundant form in this way is still more vulgar or familiar than that of the long form.

#### NOMINAL SUFFIXES.

51. In the following examples, as my object is here purely practical, I shall not attempt to distinguish between primary and secondary suffixes. It must be understood that अइ *ai* or अउ *ae* and ऐ *ai* are always absolutely interchangeable, and so also अउ *au* or अओ *ao* and औ *au*. I have written, in each case, the forms which I have seen most frequently.

52. आ *ā* (Masculine). The strong short forms in आ *ā* correspond to the large class of Hindī nouns which end in आ *ā*, such as Hindī घोड़ा *ghōṛā*, a horse ; but many nouns, which in Hindī are only used in the strong form, in Maithilī prefer the weak form. Thus :—

#### Maithilī.

आन्ह *ānh*, blind

ऊँच *ūc*, high

कान *kān*, one-eyed

कान्ह *kānh*, the shoulder

गहिर *gahīr*, deep

गोर *gōr*, pale

घोड़ *ghōṛ*, a horse

चून *cūn*, lime

छुर *chūr*, a knife

दहिन *dahin*, right (not left)

बहीर *bahīr*, deaf

#### Hindī.

आँधा *ādhā*

ऊँचा *ūcā*

काना *kānā*

काँधा *kādhā*

गहिरा *gahīrā*

गोरा *gōrā*

घोड़ा *ghōṛā*

चूना *cūnā*

छुरा *chūrā*

दहिना *dahinā*

बहिरा *bahirā*

Maithili.	Hindi.
मूस <i>mūs</i> , a rat	मूसा <i>mūsā</i>
लोह <i>lōh</i> , iron	लोहा <i>lōhā</i>
सार <i>sār</i> , a brother-in-law	साला <i>sālā</i>
सोन <i>sōn</i> , gold	सोना <i>sōnā</i>
So (weak form in <sup>1</sup> )	
मारि <i>mārī</i> <sup>1</sup> , a beating	मारी <i>māri</i>

In some cases Maithili has the strong, as well as the weak form. Thus, घोड़ा *ghōrā* as well as घोड़ *ghōr*, लोहा *lōhā* as well as लोह *lōh*, but in all the above, the weak form is the one customarily heard.

Weak nouns are of course very common in Hindi. But I think it is safe to say that they are much more common, both in the case of masculine and in that of feminine nouns, in Maithili.

53. आ *ā* (Feminine). Nearly all the feminine words in आ *ā* are *tatsamas* borrowed directly from Sanskrit, such as सभा *sabhā*, an assembly. The only Maithili *tadbhavas* which I have noted as ending in this letter are बुन्द *bund* or बुन्दा *bundā*, a drop, and the connected बुना *bunā*, zero, the figure 0.

54. आस *ās*, वास *wās*. These usually form desideratives as in Hindi, but are not so common as in that language. The only forms which I have met in Maithili are:—

पिआस *piās*, thirst; hence पिआसल *piāsal*, thirsty.

तरास *tarās*, thirst; hence तरासल *tarāsal*, thirsty.

(This word is not to be confounded with तरास *tarās*, fear).

सुतवास *mut<sup>a</sup>wās*, desire to make water (Hindi सुतास *mutās*).

हगवास *hag<sup>a</sup>wās*, desire to stool (Hindi हगास *hagās*).

Other words with (in form) the same suffix, but not desideratives, are such as:—

झपास *jhapās*, a violent burst of rain (so Hindi झपासा *jhapa-sā*, sudden rain).

गड़ास *garās*, a pole-axe (Hindi गड़ासा *gārāsā*).

The derivation of the suffix in the last two words is obscure.

55. आह *āh*, (Fem. आहि *ahī*), weak form; आहा *āhā* (Fem.

*āhī*), strong form. This is a common adjectival termination in Maithili. Thus :—

अधलाह *adh<sup>a</sup>lāh*, bad.

पिचड़ाह *pick<sup>a</sup>rāh*, slippery.

बताह *batāh* or बउराह *baurāh*, mad.

बलुआह *baluāh*, sandy.

The strong form is specially used in the following three cases :—

पहिमाहा *pachimāhā*, a man of the west.

दखिनाहा *dachināhā*, a man of the south.

उतराहा *ut<sup>a</sup>rāhā*, a man of the north.

But पूबा *pūbā*, a man of the east.

56. As probably connected with these forms we may quote घोड़ाहिया *ghorāhiyā*, a horse-dealer, which is the long form of घोड़ाही *ghorāhī*, a masculine noun which I have not met in the short form. Compare also बटोही *baṭōhī*, a wayfarer, from बाट *bāt*, a road.

57. इ<sup>i</sup>, weak short form; ई<sup>i</sup>, strong short form; इया *iyā*, long form.

The weak short form is mainly employed to make feminines from masculine weak short forms ending in a consonant; as गोर *gōr*, fair, fem. गोरि *gōr<sup>i</sup>*. It also forms feminine nouns generally, as in गोहि *gōh<sup>i</sup>*, an iguana; डारि *ḍār<sup>i</sup>*, a line; भुँइ *bhū<sup>i</sup>* (the final vowel fully pronounced being preceded by a vowel, see § 10); or भुइयाँ *bhuiyā<sup>i</sup>* (long form), the ground; लगति *laggat<sup>i</sup>*, an assessment; बाँहि *bā<sup>i</sup>h<sup>i</sup>*, an arm; करआरि *karuār<sup>i</sup>*, an oar; दूरि *dūr<sup>i</sup>*, distance; आगि *āg<sup>i</sup>*, fire.

An important class falling under this head consists of feminine verbal nouns formed by adding इ<sup>i</sup> to the root, as in मारि *mār<sup>i</sup>*, a beating; भूलि *bhū<sup>i</sup>l<sup>i</sup>*, an error.

In Hindi most of the above end in long ई<sup>i</sup>, as in गोरौ *gōr<sup>i</sup>*, मोही *gōh<sup>i</sup>*. Sometimes in that language the final vowel is dropped, as in बाँह *bā<sup>i</sup>h* (fem.), an arm; दूर *dūr* (fem.), distance; and in the

case of Hindi verbal nouns the *इ* may be either dropped or the strong form is used, as मार *mār* (fem.) or मारी *mārī*, a beating.

Masculine nouns of this class (when in the weak form) end in a fully pronounced *इ*, not in *इ*. They generally represent Sanskrit words ending in ऋ *r̥* (or ऋक *r̥ka*) इक *ika*, ईय *īya*, or इन् *in*. Such are नाति *nāti*, a grandson; दूबि *dūbi* (masculine, not feminine), *dūb* grass; पानि *pāni*, water; केहरि *kehari*, a lion; डोंडि *ḍōṇḍi*, a rower खँडि *kh̄ṇḍi*, a distiller; तेलि *tēli*, an oil-man; तमोलि *tamōli*, a betel-seller; कोढ़ि *kōṛhi*, a leper; मानि *māni*, proud.

Many of these words are also pronounced with a long *ई*, or, in other words, have strong forms in use as well as the weak ones. Thus, we have also नाती *nātī*, केहरी *kehārī*, तमोली *tamōlī*, and so on, but the forms with short *इ* are the more usual. So, for feminine nouns, we have माटि *māṭi* or माटी *maṭī*, earth; काँकरी *kāṅkarī* or कंकरी *kākarī*, a cucumber; कूँजि *kūñji* or कूँजी *kūñjī*, a key; दहि *dahī* or दही *dahī*, curdled milk (this word is feminine, not masculine).

The strong form in *ई* also sometimes occurs as the only form for feminine nouns as in माँझी *māñchī*, a fly; खरी *khari*, chalk; लगारी *lagārī*, inquisitiveness (and other similar abstract nouns, instead of with the more usual termination आई *āi*). We sometimes meet this feminine long *ई* in diminutives, as दाढ़ *dārḥ*, a long beard, दाढ़ी *darḥī*, a beard. पुजेरी *pujērī*, a priest, and मोती *motī*, a pearl, are examples of masculine words in *ई*, which do not also optionally end in *इ*.

The long form is used, *quā* long form, in the case of any of the foregoing nouns, and then usually has a meaning either familiar, contemptuous, or diminutive, as in साली *mālī*, a gardener, long form सालिया *māliyā* or सलिया *maliyā*, the gardener (familiarly), or (contemptuously) the wretched gardener; पोथी *pōthī*, a book, पोथिया *pōthiyā*, a small book. कोढ़ी *kōṛhī*, leprous, कोढ़िया *kōṛhiyā*, a poor unfortunate leper.

The same long termination is employed to indicate (a) a man, country, and (b) his profession.

Thus:—

(a) **सेन्धिया** *senhiyā*, a man of Sindh; **मगधिया** *magahiya*, a man of Magah or Magadha; **तिरहुतिया** *tir<sup>h</sup>utiya*, a man of Tirhut or Tirabhukti; **मथुरिया** *mathuriyā*, a man of Mathurā; **नेपालिया** *nepāliya*, a man of Nēpāl; **पहाड़िया** *pahāriyā*, a man of the *pahār* or mountain, a mountaineer.

(b) **अढ़तिया** *aṛhatiya*, a broker; **कमरिया** *kamariyā*, a blanket-wearer, a labourer; **घटिया** *ghatiyā*, a brāhmaṇ who attends ghāṭs.

Exhibiting character more generally are **फुसिया** *phusiyā*, a flatterer; **चिकनिया** *cikanīyā*, one who is always shining and clean (from **चिकन** *cikkan*, smooth); and **दुखिया** *dukhīyā*, one who is miserable, poverty-stricken.

58. Connected with these **इ** *i*-suffixes is **आई** *āi* or **आइ** *āi*, long form **आइया** *aiyā*. As in Hindi, this forms abstract nouns. Thus:—**भलाई** *bhalāi*, goodness; **खटाई** *khaṭāi*, acidity; **ढोटाई** *choṭāi*, smallness, and hundreds of others.

It is also employed to signify the wages or price of any operation, as in **चराई** *carāi*, the wages of a herdsman; **पिसाई** *pisāi*, wages of grinding; **खेवाई** *kheṛvāi*, ferry hire; **ढोलाई** *dholāi*, the cost of carriage. Connected with this are words like **धोखाई** *dhōṭāi*, the art of washing (as well as the cost of it); **बटनाई** *baṭanāi*, the art of twisting ropes; **पटकनाई** *paṭ<sup>o</sup>kanāi*, a task of winnowing.

The long form in **आइया** *aiyā* is employed to form masculine adjectives, such as **घरइया** *gharaiyā*, domesticated (Hindi **घरेला** *gharēlā*); **बनइया** *banaiyā*, wild; **गमइया** *gamaiyā*, rustic. It also forms feminine diminutives, such as **मढ़इया** *maṛhaiyā*, a small hut. Compare (the short form) **तलाई** *talāi*, a small pond (from **ताल** *tāl*, a pond). In Hindi, the long form **तलइया** *talaiyā* is preferred.

59. **इम** *im* (weak form), **इमा** *imā* (strong form).—This suffix also occurs in Bengali and Marāṭhī. In Maithilī it is found in the word **लालिम** *lālim* or **ललिमा** *lalimā*, redness.

60. **बु<sup>०</sup>**, weak short form; **ब<sup>०</sup>**, strong short form; **बुआ<sup>०</sup>** *uā*, long form.—Where we have weak forms in Maithili, Hindi has strong forms. Thus:—

भाल *bhāl<sup>०</sup>*, a bear; but Hindi भालू *bhālū*.

नाउ *nāu* § 10, iii), a barber; ,, नाज *nāj<sup>०</sup>*.

बह *bah<sup>०</sup>*, a son's wife; ,, बहू *bahū*.

In some cases the imperfect बु<sup>०</sup> has altogether disappeared, so that we have—

बाल *bāl<sup>०</sup>* or बाल *bāl* (fem.) sand, but Hindi बालू *bālū*.

माम *mām* or even मामा *māmā*, a maternal uncle, H. मामू *māmū*.

In all these cases, the existence of the बु<sup>०</sup> as a termination is due to an accident of origin, and the termination does not necessarily indicate any special shade of meaning. Most उ<sup>०</sup>-suffixes can be referred to the Sanskrit termination उक् *uka*, which has also survived without change, and will be found under the क *k*-suffixes.

The suffix ब<sup>०</sup> of the strong form often has the force of the agent. Thus, उजाड़ू *ujārū*, a destroyer; खाज or (long form) खौआ *khaūā*, an eater; डाकू *ḍākū*, a shouter, hence, a robber; बिगाड़ू *bigārū*, a spoiler; झाड़ू *jhārū*, a sweeper, a broom. Less distinctive-ly nouns of agency are सहारू *sahārū*, a citizen (from शहर *shahr*, a city), and पहारू *pahārū*, a watchman (from पहर *pahar*, a watch, a guard). In गमारू *gamārū*, rustic; दुलारू *dulārū* or (long form) दुलारवा *dularuā*, a darling; मेहरारू *mehārārū*, a woman; and भगेड़ू *bhagērū*, a runaway, the ब<sup>०</sup>-suffix is simply pleonastic, as explained below, under the head of ल *l*- र *r*- ड *r*-suffixes. The suffix implies quality in भक्कू *bhakkū*, a fool (Hindi भकुआ *bhakuā*); नक्कू *nakkū*, long-nosed (Hindi, the same).

As usual, the long form बुआ *uā* is commonly employed contemptuously as in भइआ *bhaṛuā*, a pimp, but not so always. In दुलारवा *dularuā*, quoted above, it is an affectionate diminutive, while

the meaning is unchanged in खौआ *kharū* and in गेरुआ *gerūā*, a large kind of pillow.

Parallel to the आई *āi*-suffix we have also an आऊ *āu*-suffix, with a long form आउआ or औआ *auā*. It forms adjectives, as in भगड़ाऊ *bhagṛāū* or भगड़आऊ *bhagṛauā*, quarrelsome; रहआऊ *rahāū*, abiding, a dweller, an old inhabitant. The long form of बिगाड़ू *bigārū*, quoted above, is not the regular बिगड़आ *bigarūā*, as we might expect, but is बिगड़ौआ *bigṛauā*, as if formed from \* बिगड़ाऊ *bigṛāū*.

Most causal verbs have their roots ending in आव *āw*, and from these a number of similar words are framed, such as जड़ाऊ *jarāū*, studded (with gems), jewelled. The termination आव *āw* is often written आओ *āo*, and this gives verbal-nouns, such as अटकाओ *aṭkāō*, the act of stopping, which should be distinguished from the आऊ *āu*-suffix.

61. ओन्ह *aunh* or औन *aun* (fem. ओन्हि *aunhī* or औनि *aunī*). This termination forms adjectives generally implying a moderate degree of the quality referred to. The final consonant in every case may be either न्ह *nh* or न *n*. It agrees in sense with the Hindi termination एला *ēlā*. Just as in Hindi we have गेरा *gērā*, fair, light-coloured, and गेरैला *gorēlā*, fairish, rather light-coloured, so we have Maithilī गेर *gēr*, fair, गेरोन्ह *goraunh* or गेरौन *goraun*, fairish. Other examples are :—

अन्हरोन्ह *anhṛaunh*, darkish.

अमिलोन्ह *amilaunh*, acidish.

उजरोन्ह *ujṛaunh*, whitish (उज्जर *ujjar*, white).

उसरोन्ह *usṛaunh*, saline (उसर *ūsar*, salt land).

कचोन्ह *kacaunh*, rawish.

करिओन्ह *kariāunh*, blackish (कारि *kāri*, black).

कसौन्ह *kasauṅh*, rather astringent.

गोबरौन्ह *gob̄raunḥ*, brown land (the colour of गोबर *gōbar* or cow-dung).

गोलीन्ह *golaunḥ*, globular (गोल *gōl*, round).

तिनीन्ह *titaunḥ*, bitterish.

दुधौन्ह *dudhaunḥ*, milky.

धुरौन्ह *dhuraunḥ*, dusty (धूरि *dhūrī*, dust).

नैनीन्ह *nenaunḥ*, youthful (नैना *nēnā*, a lad).

पिरीन्ह *piraunḥ*, yellowish (पीर *pīar*, yellow).

फटौन्ह *phaṭaunḥ*, cracked (of milk).

बुरौन्ह *burhaunḥ*, oldish (बूढ़ *būṛh*, old).

मठौन्ह *maṭhaunḥ*, sour (मट्ठा *maṭṭhā*, buttermilk).

मेघौन्ह *meghaunḥ*, cloudy.

ललौन्ह *lalaunḥ*, reddish (लाल *lāl*, red).

In all the above न *n* may be substituted for न्ह *nh*.

62. क *k*.—A number of nouns are formed by the addition of the letter क *k* preceded by a vowel.

With अक *ak*, we have common words like सरक *sarak* or सड़क *sarak*, a road; फाटक *phōṭak*, a gate; बइठक *baiṭhak*, a seat.

Many are primary nouns,—formed from verbs whose roots end in क *k*. They are the same in form as the roots. Such are<sup>1</sup> अटक *aṭak*, stoppage; कड़क *karak*, a crash; कचक *kacak*, a sprain; खड़क *kharak*, a clang; खटक *khaṭak*, 'pit-a-pat'; गहक *gahak*, reeling in drink; चउक *caṭk*, starting; चिलक *cilak*, चमक *camak*, झलक *jhalak*, झमक *jhamak*, दलक *dalak*, दमक *damak*, glitter; चटक *caṭak*, a crack, snap; and many others.

With आक *āk* or आँक *āṅk*, are उड़क *uṛāk*, one who flies (not

<sup>1</sup> See Mr. Beames' Comparative Grammar, Vol. II, p. 31. My list has been prepared by going through Mr. Beames' list with a native of Mithilā.



causal, one who causes to fly); पिआक *piāk*, a drinker; चढाक *carhāk*, a rider. Adverbs are also made with this suffix, as झटाक *jhaṭāk*, suddenly; फटाक *phaṭāk*, unawares; तड़ाक *taṛāk*, immediately; पटाक *paṭāk*, immediately; खटाक *khaṭāk*, immediately.

With उक *uk*, we have मारुक *māruk*, quarrelsome, one disposed to fight.

With आक *aik*, we have सेवक *sebaik* (Hindi सेवाई *sewāit*), a worshipper.

63. गर *gar*. This suffix implies agency. Thus कँठगर *kāṭgar* thorny; हथगर *hathgar*, able to use the hands; गोड़गर *goragar*, able to use the feet. The last two examples occur in a poem describing the babyhood of *Kṛṣṇa*. As he grew big he began to be able to use his hands and his feet. I have not met the suffix elsewhere in literature, but it is very common in the colloquial language, and can be employed with almost any word in the above sense. In ordinary conversation हथगर *hathgar* means 'dexterous.'

64. त *t* is mostly employed as the suffix of the present participle, usually with अइ *ai* prefixed, as in देखत *dekhaît*, seeing. When verbal roots end in vowels, the termination is lightened, as in जाइत *jāit*, going; सिउत *siut*, sewing; होखत *hōait* or होइत *hōit*, becoming. The suffix अइत *ait*, also occurs in words like चढ़इत *carhaît*, a mounted man; डकइत *ḍakaît*, a robber (these two are really present participles); and नतइत *nataît*, a relation (from नांता *nātā*, relationship). There are several words similarly formed from nouns in Hindi, but नतइत *nataît* is the only one which I have noted in Maithili.

65. Of a quite different origin is a group of words ending in आहटि *āhaṭi*, आउटी *auṭi*, or अउती *auṭi*. These generally form abstract nouns. Thus: गड़बड़ाहटि *garabārahāṭi*, confusion; गजब-जाहटि *gajabajāhāṭi*, confusion; गुलगुलाहटि *gulgulāhāṭi*, whispering

घनघनाहटि *ghan<sup>a</sup>ghanāhaṭi*, a great noise; चनचनाहटि *can<sup>a</sup>-canāhaṭi*, speaking loudly; फरफराहटि *phar<sup>a</sup>pharāhaṭi*, throbbing; मनसनाहटि *san<sup>a</sup>sanāhaṭi*, humming in the ear, and many other similar forms. It will be observed that all these words contain reduplications, and are more or less onomatopœic. Maithili reserves the termination आहटि *āhaṭi*, for this class of words, and has no words corresponding to (e.g.) the Hindi खिसियाहट *khisiyāhaṭ*, fretfulness; खुजलाहट *khuj<sup>a</sup>lāhaṭ*, itching. In Maithili these ideas are represented by खिसियाहट *khisiyāhaṭ* and कुड़ियाहट *kuriyāhaṭ*, respectively, the termination आहट *āhaṭ* (of the infinitive or verbal noun) being usually employed in the place of the Hindi आहट *āhaṭ*. Cf. § 67.

The termination अउटी *auti* or अउनी *auti* which is connected with the above, is not so common as in Hindi. It forms an abstract noun in सिधउटी *sidhauṭi*, uprightness (from सिद्ध *siddh*, upright). It expresses property in words like जेठउनी *jeṭhauṭi*, the share of an eldest son, and बपउटी *bapauṭi*, the share of a father. Connected with this idea is चोड़उनी *choṛauṭi*, ransom; while mere relationship is indicated in words like हरउनी *harauṭi*, a particular kind of bamboo with a narrow pipe (cf. Hindi हरौटी *harauṭi*, a staff, derivation doubtful); सिकउनी *sikauṭi*, a reed basket, from सौक *sik*, a reed; चुनउटी *cunauṭi*, a box for holding lime; कजरउटी *kajaruṭi*, a box for holding collyrium.

66. न *n* (fem. नि *ni*), weak form; ना *nā* (fem. नी *nī*) strong form.

Suffixes of which न *n* is the characteristic letter are common in Maithili (even if we exclude the numerous *tatsama* words in *ana* borrowed from Sanskrit). Such suffixes are not employed to make infinitives as they are in Hindi.

Both weak and strong forms are frequently employed to make nouns of the instrument. Such are:—

## (a) Masc. weak forms—

चपकन *cap<sup>o</sup>kan*, a close-fitting coat (✓चपक *capak*, compress).

चट्टन *chatṭan*, a gold-washer's pan.

डौसन *dāsan*, a washerman's mallet.

दतुचन *datuan*, a tooth-brush (दौत *dāit*, a tooth).

पटकन *paṭ<sup>o</sup>kan*, an instrument for teasing cotton.

बाढ़न *bāṛhan*, a broom.

महन *mahan*, an oil-mill pestle.

लोपन *lōpan*, a poker.

From causal roots we have—

घेरान *gherān*, a fence.

अतरावन *at<sup>a</sup>rāwan*, the reeds of a loom for keeping the threads apart (cf. Skr. अन्तर *antara*).

चपरावन *cap<sup>a</sup>rāwan*, a perforated block of iron for shaping nailheads.

लगवावन *lagāwan*, a stuffed calf-skin shown to a cow to make its milk flow, literally, 'an appliance,' hence 'an imposture.'

## (b) Fem. weak forms—

चालनि *cālan<sup>i</sup>*, a sieve.

चाओनि *chāon<sup>i</sup>*, an encampment (चाव *chāv*, thatch).

पौचनि *pīan<sup>i</sup>*, tobacco for smoking (as distinct from snuff).

लौड़नि *lāran<sup>i</sup>*, a grain-parcher's broom.

## (c) Masc. strong forms—

अखैना *akhainā*, a threshing rake.

अचना *āc<sup>a</sup>nā*, a poker.

खिखोरना *khikhor<sup>a</sup>nā*, a weaver's scraper.

करना *kar<sup>a</sup>nā*, a curd-vessel.

अपना *jhap<sup>a</sup>nā*, ढकना *dhak<sup>a</sup>nā*, or ढपना *dhap<sup>a</sup>nā*, a cover.

भरना *jhar<sup>a</sup>nā*, a broom.

पिटना *piṭnā*, a cobbler's mallet.

भरना *bharanā*, the stuffing of a quilt.

मोचना *moṇnā*, a barber's tweezers ( *मोंच mōch*, a moustache ).

From causal roots, we have—

खेलाओन *khelāon* or खेलौना *khelaunā*, a toy.

चोरौना *choraunā*, a door-key.

बिछाओन *bichāon* or बिछाओना *bichaonā* or बिछौना *bichaunā*, bedding.

मिलौना *milāunā*, a potter's smother.

हथौना *hathaunā*, a toddy-vessel.

(d) Fem. strong forms. These are the most common of all—

खुरचनी *khuracnī*, a pot-scraper.

उबड़नी *ubahnī*, a well-rope.

कटारनी *kaṭarānī*, a cobbler's awl.

घिरनी *ghirānī*, a pulley.

झिठकनी *chiṭkanī*, a door-bolt.

हवनी *chēwānī*, a potter's cutting string.

हंनौ *chēnī*, a chisel.

ठेकनी *thekānī*, a prop.

नथुनी *nathunī*, a nose-ring.

नाहरनी *naharānī*, a nail parer, a gouge.

बटनी *baṭnī*, a silk-reel.

बैसनौ *baisānī*, a seat.

मथनी *mathānī*, a kind of hammer.

महनी *mahnī*, a churn-dasher.

From causal bases—

चलौनी *calaunī*, a windlass handle.

कलौनी *chalaunī*, the cover of an ass's pad.

तरौनी *taraunī*, a sweetmeat-stand.

The same suffixes are also employed to indicate an occupation, trade, or profession. Thus :—

कोड़न *kōṛan*, hoeing.

पिसान *piśān*, the trade of corn-grinding.

लेन देन *lēn dēn*, taking (and) giving, trade, traffic.

पटावन *paṭāwan*, irrigation.

उछटनी *uchṭanī*, weeding.

कटनी *kaṭnī*, reaping.

कमेनी *kamainī*, weeding.

करीनी *keraunī*, weeding.

टिपनी *ṭipnī*, superficial weeding.

टुंगनी *ṭūḡnī*, a special method of reaping.

फरनी *pharṇī*, the application of the ploughshare (फर *phar*), the first ploughing of the season.

ढेंगौनी *ḍēḡaunī*, separating grain from the ears by beating on the ground.

I have not noted any strong masculine forms in न *nā* in this sense.

The same suffixes are further extended to imply the result of any occupation, or even a more indefinite connection with the root. Thus :—

छारन *chāran*, a grass thatch.

धावन *dhāvan*, opium-washings.

बहारन *bahāran*, sweepings.

चटनी *caṭnī* (✓ चाट *cāṭ*, lick), a relish with food, 'chutnee.'

छितनी *chitnī*, a broken basket.

Causal bases sometimes take the suffixes to indicate a ceremonial observance. Thus we have :—

कुमावन *cumāwan*, the kissing ceremony in a marriage.

चेकौनी *chekaunī*, the stopping at the door, part of a marriage ceremony.

मुदेखौनी *mudekhaunī*, presents given to a bride on showing her face.

Compare मंगनी *māḡanī*, a betrothal.

A few nouns of agency are formed with the strong form of this suffix. Those which I have noted are all vulgar and indecent abusive terms, such as हगना *hag<sup>a</sup>nā*, सुतना *mut<sup>a</sup>nā*, or पदना *pad<sup>a</sup>nā*. They all imply that the action indicated is done to excess.

67. ब *b*, अब *ab*, एब *eb*.—This forms infinitives and verbal nouns, as in देखब *dēkhab*, to see, the act of seeing. When a verbal root ends in आ *ā* or ओ *ō*, the suffix is एब *eb*, not अब *ab*. Thus पाएब *pāeb*, to obtain; जाएब *jāeb*, to go; होएब *hōeb*, to become. In देब *dēb*, to give, and लेब *lēb*, to take, the junction vowel is dropped.

When this suffix is added to intransitive roots in आ *ā*, it also forms abstract nouns, as in खिसियाएब *khisiyāeb*, fretfulness (from ✓ खिसिया *khisiyā*, to be fretful), कुड़ियाएब *kuḍiyāeb*, to be angry. Cf. § 65.

68. ल *l*-र *r*-ड़ *r*-suffixes.—The letter ल *l* is characteristic of many noun forms.

The simplest is अल *al*, (fem. अलि *alī*), or (strong form) अला *ālā* (fem. अली *ālī*).

अल *al* forms past participles, such as देखल *dēkhal* (fem. देखलि *dēkhalī*), seen. In the case of verbs ending in vowels, it is sometimes उल *ul*, इल *il*, एल *el* or ओल *ol*. Thus सिल *sial* or सिल *sil*, sewn; मुइल *muil*, dead; आएल *āel*, come; पाओल *pāol*, obtained.

It also forms adjectives on the same lines, such as दुखाल *dukhāel*, grieved (also a past participle); निनाएल *nināel*, drowsy; डेराएल *derāel*, fearful; घमाएल *ghamāel*, perspiring; अउंघाल *auḡāel*, sleepy; सरमाएल *sar<sup>a</sup>māel* (from شرم *sharm*, shame) bashful; and many others. All these may be looked upon as participles of neuter verbs, whose roots end in आ *ā*.

The same termination is employed to make verbal nouns or

infinitives, with an oblique form in आ *ā*, as देखल *dēkhal*, the act of seeing; देखला सँ *dekh<sup>ā</sup>lā sã*, from seeing.

The strong form अला *ālā* is generally employed to make diminutives, and its feminine अली *ālī* is used for things of a still smaller size. Thus चकला *cak<sup>ālā</sup>*, a paste-board (from चाक *cāk*, a wheel); टिकुली *tikulī*, a wafer; कोठली *koṭh<sup>ālī</sup>*, a small room; तमला *tas<sup>ālā</sup>*, a brass vessel, तसली *tas<sup>ālī</sup>*, a small one.

Another connected suffix is इल *il*, strong form इला *ilā*, which is not so common in Maithilī as elsewhere. It forms possessive adjectives from substantives. The only true Maithilī examples which I have noted with certainty are मांजिला *mājhilā*, the middle of three brothers, or the second of four brothers; and सांजिल *sājhil*, the third son of a family of four or more.

Of much more frequent occurrence is the closely related अइल *ail*, with the same meaning. It is often found where literary Hindī has other suffixes. Thus:—

Maithilī.	Hindī
तोनइल <i>tonail</i> , pot-bellied	तांदइल <i>tōdail</i> .
धोषइल <i>dhodhail</i> , pot-bellied	धौधाला <i>dhōdhālā</i> .
दंगइल <i>dāgaṭ</i> , a brawler	दंगइत <i>dāgaṭ</i> .
बोझइल <i>bojhaṭ</i> , load-bearing	बुझइल <i>bughaṭ</i> .

In बाँसइला *bāsailā*, a young bamboo, the strong form, like अला *ālā* forms a diminutive.

Another form of अइला *ailā* is इला *ēlā*, which we have in सउतेला *sautēlā*, of or belonging to a co-wife, and (feminine diminutive) खम्हेली *khamhēlī*, a small pillar.

Parallel to इल *il*, we have उल *ul* in काजुल *kājul*, a worker, bread-winner. Its strong form उला *ulā*, fem. उली *ulī*, is more common, and, like the other strong forms, the feminine usually is a diminutive. Thus:—

टिकुली *tikulī*, a wafer.

गछुली *gachulī*, a young tree.



कटुली *kaṭhulī*, a small wooden bowl.

खटुली *khaṭulī*, a small bamboo litter.

गेडुली *gerulī*, a small pillow (गेडुआ *geruā*, a large pillow).

अँडुली *āṭhulī*, a small आँठि *āṭhī* or fruit-stone.

बातुल *bātul*, a stammerer; बतुली *batulī*, a pitiful, stammering woman.

And many others. Occasionally the *u* is strengthened to *ō* (cf. एला *elā* above), as in टिकोला *tikōlā*, a young mango.

69. Cognate to the ल *l*-suffixes are those whose characteristic letter is ड *r* or र *r*.

The suffix अड़ा *arā* (fem. अड़ी *arī*) is as pleonastic as the long form in अवा *awā*, which every noun can take. Perhaps in the masculine it adds a shade of contempt. In the feminine it gives a diminutive meaning. This suffix is not so common in Maithili in the west, अरा *arā* (fem. अरी *arī*) being more usual. An example is नौपड़ा *jhōpārā* or खौपड़ा *khōpārā*, a hut; feminine नौपड़ी *jhōpārī* or खौपड़ी *khōpārī*, a small hut. So, from मटका *maṭukā*, a large vessel, we have मटकुड़ी *maṭakurī*, a milk-pail; टुकड़ा *tukārā* or टुकरा *tukārā*, a piece; टुकड़ी *tukārī* or टुकरी *tukārī*, a small piece.

The suffix is sometimes strengthened to एडू *ērū*, as in भगेडू *bhagērū*, a runaway, fugitive.

The connected अरा *arā*, (fem. अरी *arī*) is used with similar meaning, and is more often met with in Maithili. Examples are चक्को *caṭkī* or चकरी *caṭarī*, a mill-stone; गेठरौ *geṭharī*, a bundle; मँगरी *mūṅarī*, a small grain-mallet; टुकरा *tukārā*, -री-*rī*, as above.

Parallel to the suffix ओला *olā*, we have औरौ *aurī* in घमौरौ *ghamaurī*, small heat-spots, prickly-heat, from घाम *ghām*, heat.

70. There is another pair of ल *l*- and र *r*-suffixes preceded the letter आ *ā*.—Some of the examples are merely deformed



*tatsamas* like किरपाल *kir<sup>a</sup>pāl*, Sanskrit कर्पालुः *kr̥pāluḥ*. But others are *tadbhavas*. The termination is आल *āl* (fem. आलि *ālī*) or आर *ār* (fem. आरि *ārī*). Strong forms are आला *ālā* (fem. आली *ālī*) or आरा *ārā* (fem. आरी *ārī*). This has several derivations, according to the particular words with which it is used.<sup>1</sup> In putting them here together, no attempt is made to consider derivation. All words formed with these suffixes are of a very similar nature, and for practical purposes they can all be considered at the same time. The ल *l*-suffix is the less common of the pair. We have दड़ियाल *darhiyāl*, bearded, from दाढ़ी *darhī*, a beard. With the र *r*-suffix we have दुधारि *dudhārī* or दुधारी *dudhārī* (feminine), milch (of a cow); पियार *piyār* (fem. पियारि *piyārī*), a beloved one, as against the Hindi प्यार *pyārā* (fem. -रौ-*rī*). पेटारा *peṭārā*, a basket-box, fem. पेटारी *peṭārī*, used in a diminutive sense; गमार *gamār*, rustic; दुल्लार *dullār*, a darling (Skr. दुर्लभः *durlabhaḥ*). The last two words often take an additional final *ū*-suffix. Thus गमारू *gamārū*, दुल्लारू *dullārū* (or long form employed affectionately. दुल्लारू *dularū*), without change of meaning. So also the Sanskrit-Prakrit महिला *mahilā* becomes मेहरारू *meh<sup>a</sup>rārū*, a woman.

71. The suffix पन *pan* पन *ppan*, आपन *āpan*, is as common in Maithili as in other Indo-Aryan vernaculars. It forms abstract nouns from adjectives or substantives. Thus :—

चुगलपन *cugal<sup>a</sup>pan*, backbiting.

दुधरपन *chudhar<sup>a</sup>pan*, meanness (दूधर *chūdhar* = शूद्र *sūdra*).

छोटपन *choṭ<sup>a</sup>pan*, smallness.

ठगपन *thag<sup>a</sup>pan*, cheating.

दढ़पन *darh<sup>a</sup>pan*, firmness.

धूर्तपन *dhūrt<sup>a</sup>pan*, knavery.

<sup>1</sup> Cf. Dr. Hoernle's Gaudian Grammar, pp. 118, 129, 135, 150.

नैनपन *nen<sup>a</sup>pan*, childhood.

बल्लेकपन *balel<sup>a</sup>pan*, foolishness.

बहेड़पन *baher<sup>a</sup>pan*, ne'er-doweelessness.

बुड़िपन *buripan*, foolishness (बूड़ि *būri*, a fool).

बुढ़पन *burh<sup>a</sup>pan* or बुढ़प्पन *burhappan*, old age.

भलपन *bhal<sup>a</sup>pan* or भलपन *bhal<sup>a</sup>pan*, honesty.

भौड़पन *bhāṛ<sup>a</sup>pan* or भौड़प्पन *bhāṛappan*, roguery.

रौड़पन *rār<sup>a</sup>pan*, widowhood (रौड़ *rāṛ*, a widow).

लंगटपन *laṅgaṭ<sup>a</sup>pan* or नंगटपन *nāgaṭ<sup>a</sup>pan*, blackguardliness (लंगट *laṅgaṭ*, नंगट *naṅgaṭ* or नंगटा *nāgaṭā*, naked).

लगरपन *lagaṛ<sup>a</sup>pan*, inquisitiveness (लगार *lagār* = 'Paul Pry').

लड़िकपन *larik<sup>a</sup>pan*, boyhood.

सेअनपन *seān<sup>a</sup>pan*, full-ageness (when a young lady has, as we should say in England, 'her hair up,' she is सेअनि *seān<sup>i</sup>*).

It will be observed that the suffix is added even to *tatsama* words.

72. वाह *wāh* (fem. वाहि *wāh<sup>i</sup>*).—This is the regular termination of nouns of agency and is the equivalent in meaning of the Hindi वाला *wālā*. Thus:—

अनवाह *an<sup>a</sup>wāh*, the man in charge of the other (अन्य *anya*) or spare pair of bullocks, when ploughing is going on.

कतरवाह *katar<sup>a</sup>wāh*, one who cuts sugarcane for feeding a sugarcane press.

करिनवाह *karin<sup>a</sup>wāh*, a man who works a करीन *karīn* or irrigation lever.

कोदरिवाह *kodarīwāh*, a worker with a कोदरि *kodār<sup>i</sup>* or mattock.

गहवाह *gach<sup>a</sup>wāh*, one who climbs trees (गाह *gāch*, a tree).

गंजवाह *gāj<sup>a</sup>wāh*, one who uses a गंज *gāj*, or fish trap.

गड़िवाह *garīwāh*, a cart-driver.

गुनवाह *gun<sup>a</sup>wāh*, the man who tows a boat (गुन *gun*, a rope).

गैवाह *gaiwāh*, a tender of cows.

घोड़वाह *ghor<sup>a</sup>wāh*, a groom.

चरवाह *car<sup>a</sup>wāh*, one who grazes cattle.

झल्लिवाह *jhalīwāh*, a cymbal-player (झल्लौ *jhālī*, cymbals).

टोकवाह *tok<sup>a</sup>wāh*, an asker (टोक *tōk*, ask).

पैनवाह *pen<sup>a</sup>wāh*, a cattle-driver (पैना *painā*, a cattle-whip).

बधवाह *badh<sup>a</sup>wāh*, a field watchman (बाध *bādh*, village lands).

मौरवाह *mōr<sup>a</sup>wāh*, one who drives cattle round and round in a mill (मौर *mōr*, a turn).

लठिवाह *laṭhiwāh*, a wielder of cudgels.

सुनवाह *sun<sup>a</sup>wāh*, one who hears complaints.

हथिवाह *hathīwāh*, an elephant-keeper.

हरवाह *har<sup>a</sup>wāh*, a ploughman.

The suffix is optionally spelt and pronounced बाह *bāh*, so that we may have अनबाह *an<sup>a</sup>bāh*, कतरबाह *katar<sup>a</sup>bāh*, and so on. Further, an abstract noun can be formed from these nouns of agency by adding the fem. suffix इ<sup>i</sup>. Thus गरिवाहि *garīwāh<sup>i</sup>*, the profession of a cart-driver. So from the ✓ चार *cār*, graze (active), we have चरबाह *car<sup>a</sup>bāh*, a cattle-grazer, and thence चरबाहि *car<sup>a</sup>bāh<sup>i</sup>*, cattle-grazing.

73. सार *sār*.—This is not a proper suffix, being simply a derivative form of शाला *śālā*, a house. In Maithilī it is used as a suffix, and not as a member of a compound word. The whole compound is treated as if it were one word, with the usual shortening of the antepenultimate vowel. Thus, from—

हाथी *hāthī*, an elephant, we have हथिसार *hathīsār*, an elephant-stable.

घोड़ *ghōṛ*, a horse, we have घोड़सार *ghor<sup>a</sup>sār*, a horse-stable.

छात्रि *chāṭi*, a pupil (Skr. छात्र *chātra*), छत्रिसार *chāṭisār*, a school.

Similarly, कनिसार *kanīsār*, a furnace for parching grain, and बनिसार *banīsār*, a prison.

## CHAPTER II.

## GENDER, NUMBER AND CASE.

74. The noun has two Genders,—Masculine and Feminine. Words derived direct from the Sanskrit, which were originally neuter, generally become masculine in Maithili.

The most important exceptions to this last rule are आँखि *ākhī*, an eye; दहि *dahī* or दही *dahī*, curdled milk; दूरि *dūri*, distance; and पुस्तक *pustak*, a book; which are feminine. आगि *āgī*, fire, though derived from a masculine Sanskrit word, is feminine in Maithili.

75. There are two numbers, the singular and plural.

The plural number of nouns in Maithili is simply formed by the addition of a noun signifying multitude. Those most commonly used are सब *sabh* and सबहि *sabah*<sup>1</sup> meaning 'all,' and लोकनि *lokani* meaning 'people.' The last is only used with animate objects. सब *sabh* and सबहि *sabah* can be used indifferently either before or after the qualified noun. Thus नेना सबक *nēnā sabhak* नेना सबहिक *nēnā sabhahik*, सब नेनाक *sabh nēnāk*, सबहि नेनाक *sabah nēnāk* and नेना लोकनिक *nēnā lokanik* are all possible forms of the genitive plural of नेना *nēnā*, a boy. लोकनि *lokani*, be it observed, can only be used after the qualified noun. In all circumstances, whatever be the order of the words, the postposition deciding the case comes last.

76. The same rules partially apply to pronouns: but, in addition to the word signifying plurality, many of them have entirely new bases for their plural forms.

77. Throughout the following Paradigms, I shall generally use only the word सब *sabh* to designate the plural; but it must always be understood that, unless specially forbidden, सबहि *sabah*<sup>1</sup> and लोकनि *lokani* can also be used.

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<sup>1</sup> The old Maithili poet Vidyapati sometimes has सबहु *sabahu*, instead of सबहि *sabah*. Compare song l. 6.

78. *Organic cases*.—There was a case-termination हि *hi* or हिं *hī* and another ड *hu* or डं *hū* in Apabhraṃśa Māgadhi Prakrit. These have survived in Maithili in the forms हि *hī*, हिं *hī*, ड *h<sup>u</sup>* and डं *h<sup>u</sup>*, which can be used for practically any oblique case. They are not often heard nowadays, except in poetry and proverbial sayings, but they are common in these. They are also frequently met in the old poetry of Vidyāpati.

Examples of the use of हि *hī* and हिं *hī* in the various cases are as follows :—

*Accusative*—सत्रुहिं आन *satruhī ān*, he brings an enemy.

पडबहिं मार *paṛabhiṃ mār*, beat the buffalo calves.

*Instrumental*—बलहिं *balahiṃ*, by force, violently.

अचरहिं भारि भुरि दितङ्ग *acarahiṃ jhāriṃ jhurī dītaṅg<sup>h</sup>*, I would have swept it with my body-cloth.

*Ablative*—नेदहिं सिख चरबाहिं अहीर *nēdahīṃ sikh carabāhiṃ ahīr*, from boyhood cowherds learn cattle-tending.

*Locative*—जमुना हरदहिं *jamunā haradahīṃ*, in the Jamunā-pool.

अदंकहिं मिंदुर मेठ गेल *adākahīṃ sindur mēṭ gēl*, in her astonishment, the vermilion was rubbed off.

गदरौ खेतहिं सुखाग्रल *gaḍarī khētaḥīṃ sukhāgral*, the unripe crop has dried up in the fields.

The following are examples of ड *h<sup>u</sup>* and डं *h<sup>u</sup>* :—

*Dative*—सबङ्ग जयोचित कैल परनाम *sabag<sup>h</sup> jathōcit kail parā-nām*, to all he made meet reverence.

*Ablative*—ओतङ्ग *otag<sup>h</sup>*, from there.

किङ्क नहिं ततङ्ग भेल *kich<sup>u</sup> nahīṃ tataḥ<sup>u</sup> bhēl*, nothing came to pass from there.

*Genitive*.—अकरङ्ग चलप्रक डौल *akarūṅg<sup>h</sup> calaek ḍaul*, an opportunity for the coming of Akrūr.

*Locative*.—पकड़ङ्ग परम निपुन *pacharag<sup>h</sup> param nipun*, exceedingly skilled in wrestling.

कोपङ् कटु नहिँ भाखथि कबङ् *kōpah<sup>u</sup> kaṭ<sup>u</sup> nah<sup>i</sup> bhākhat<sup>i</sup> kabah<sup>u</sup>*,  
even at any time he speaketh not harshly in anger.

Most of the above examples come from poetry, in which a final इ<sup>i</sup> or उ<sup>u</sup> is fully pronounced, but I have written them as if they were prose, so as to illustrate the grammatical forms.

In modern prose Maithili the form हिँ *h<sup>i</sup>* is contracted to एँ *ē* and is reserved for the termination of the Instrumental while हि *h<sup>i</sup>* is contracted to ए *ē*, and is reserved for the termination of the Locative. Examples will be found below, in dealing with the separate cases.

79. *Inorganic cases.*—In Maithili (except in the organic Instrumental formed by adding एँ *ē*, and the organic Locative formed by adding ए *ē*) cases are formed by suffixing postpositions. In Hindōstāni these postpositions are added directly to the noun without any change of the latter. Thus, फल का *phal kā*, of fruit, नारी को *nārī kō*, to the woman. But, when a *tadbhava* noun (which is not a noun of relationship) ends in आ *ā*, that आ *ā* is changed to ए *ē* before a postposition. Thus, from घोड़ा *ghōṛā*, a horse, we have घोड़े का *ghōṛē kā*, of a horse. In Maithili the position is almost exactly reversed. *Tadbhava* nouns in आ *ā* are never changed, while certain other nouns do change before postpositions. In other words, the oblique form in Maithili is always the same as the direct form except in the case of certain nouns in इ<sup>i</sup>, ड<sup>r</sup>, न *n*, ब<sup>b</sup>, ल *l* and र *r*. For instance घोड़ा *ghōṛā*, a horse, has its genitive घोड़ा केर *ghōṛā kēr*, not घोड़े केर *ghōṛē kēr*.

80. The following are the rules for ascertaining the oblique form in the *singular* of those nouns which take it:—

(i) All verbs form a feminine verbal noun by adding इ<sup>i</sup> to the root (see § 57). Thus देख *dēkh*, to see; root देख *dēkh*; verbal noun देखि *dēkh<sup>i</sup>*, seeing, in the sense of 'the act of seeing.' All these verbal nouns in इ<sup>i</sup> have an oblique form in ऐ *ai*, as in देखे के

*dēkhai kē*, for seeing. The oblique form itself is often used as a dative of purpose, as in ओकरा देखे गेल छलहुँ *okarā dēkhai gēl chalahū*, I had gone for seeing him, *i.e.*, to see him. Other examples of the use of this oblique form are:—

हम चरैक (*i.e.*, चरै + क) लेल ओकरा काड़लें रहैत छी, *ham caraik (i.e., carai + k) lēl okarā chāṛalē rahait chī*, I have let it (a goat) loose for the sake of grazing (*i.e.*, to graze).

दौड़ल सलहेम केँ पकड़ै *daurāl salahēs kē pakṛai*, they ran to catch Salhēs.

चललीह हरवा बेचै *calalīh haravā bēcai*, she went to sell strings of beads.

अपना चढ़ैक घोड़ी देलक *apanā carḥaik ghōṛī dēlak*, he gave the mare of his own riding (*i.e.*, his own riding mare).

In the case of the roots दे *dē*, give, and ल *lē*, an म *m* (or sometimes ब *b*) is inserted in the oblique form. Thus, देर *dēi*, the act of giving, oblique देमै *dēmai*. Verbs whose roots end in इ *i* insert a न *n* throughout. Thus ✓ पि *pi*, drink, verbal noun, पिबि *pibi*, oblique पिबै *pibai*. Examples of these forms are:—

हमरा एक बकरी लेमैक अछि *hamarā ek bakarī lēmaik achi*, to me of taking one she-goat there is (necessity), *i.e.*, I must get a she-goat.

In the following we have also the direct verbal noun भरि *bhari*, the filling:—

नेना सब केँ पिबैक भरि भे जाइत छैक *nēnā sabh kē pibaik bharī bhai jāit chāik*, there becomes the filling of the drinking for the children, *i.e.*, we get enough for the children's drinking.

Note that some people write and pronounce the final छे *ai* of this oblique form as if it were छै *ā*, thus चरैक *carāik*, बेचै *bēcā*, etc.

This oblique form of verbal nouns is very frequently employed in the construction of compound verbs, under the head of which several more examples will be found.

81. (ii) There are two other verbal nouns ending in ब *b* (§ 67) and ल *l* (§ 68), which have the same meaning. Thus देखब *dēkhab*, the act of seeing, to see; देखल *dēkhal*, the act of seeing. The former is commonly employed as an infinitive, but both are true nouns, and are thus declined:—

Nominative Singular	देखब <i>dēkhab</i>	देखल <i>dēkhal</i>
Oblique Singular	देखबा <i>dēkh<sup>a</sup>bā</i>	देखला <i>dēkh<sup>a</sup>lā</i>
Organic Instrumental Singular.	देखबै <i>dēkh<sup>a</sup>bē</i>	देखलै <i>dēkh<sup>a</sup>lē</i>
Organic Locative Singular.	देखबे <i>dēkh<sup>a</sup>bē</i> , sometimes written देखबै <i>dēkh<sup>a</sup>bai</i> .	देखले <i>dēkh<sup>a</sup>lē</i> , sometimes written देखलै <i>dēkh<sup>a</sup>lai</i> .

In the second noun न *n* is sometimes written for ल. We thus have the compound लेलें जाग्रब *lēlē jāeb* or लेनें जाग्रब *lēnē jāeb*, to go by means of taking, to take away.

Examples of the employment of these two verbal nouns are:—

(a) 1. Direct forms—

उनक कानब सुनि *hunak kānab sunī*, having heard his weeping.  
 चाड़ब की रहौ *chāṛab kī rahau*, what letting go was there to you, why did you let go?

पछताप्रब *pach<sup>a</sup>tāeb*, the act of regretting. The oblique form is पछतैबा *pach<sup>a</sup>taibā*, see below.

2. Oblique cases—

प्रकरा मारबा में *ek<sup>a</sup>ra mār<sup>a</sup>bā mē*, in killing it.

खोकरा तकबा में in searching for it (✓ ताक *tāk*, direct verbal noun ताकब *tākab*).

पछतैबाक *pach<sup>a</sup>taibāk*, of regretting.

रातुक चलब दिन में पड़वल *rātuk cal<sup>a</sup>bē din mē pahūcal*, by travelling by night, he arrived in the daytime.



## (b) 1. Direct forms—

ओ कहल करैअकि ओ *kahal karaiaich<sup>i</sup>*, he does speaking, *i.e.*, he speaks frequently.

पहतओल *pach<sup>a</sup>tiāol* (obl. पहतौला *pach<sup>a</sup>taulā*), the act of regretting.

कैल *kail* or करल *karal*, the act of doing.

## 2. Oblique cases—

पानि बरिसला बिना *pāni baris<sup>a</sup>lā binā*, without water raining, *i.e.*, (owing to) the want of rain.

चरौ नहिं भेटला सँ *carī nah<sup>i</sup> bheṭ<sup>a</sup>lā sã*, from not getting fodder.

सुमला सँ को लाभ अहि *ghum<sup>a</sup>lā sã kī lābh ah<sup>i</sup>*, what profit is there from wandering about.

दौर धूप कैला सँ किच्छु नहिं हत *daur dhūp kailā sã kiech<sup>a</sup> nah<sup>i</sup> hait*, nothing will result (*lit.* be) from running and fusing.

पहतौला सँ को भे सकैअकि *pach<sup>a</sup>taulā sã kī bhai sakaiach<sup>i</sup>* what (good) can result from lamenting ?

लगल *lag<sup>a</sup>lē*, on the attaching, *i.e.*, immediately.

82. Besides the above, several other nouns (including adjectives) ending in ड *r*, ढ *rh*, न *n*, र *r*, ल *l*, and occasionally other letters also, have oblique forms in आ *ā*. I have noted the following as certain instances :—

बड़ <i>bar</i> , great	Oblique form	बड़ा <i>barā</i> .
अखाड़ <i>akhāṛh</i> , an arena	..	अखाड़ा <i>akhāṛhā</i> .
आँगन <i>āgan</i> , a courtyard	..	आँगना <i>āganā</i> .
नैन <i>nain</i> , an eye	..	नैना <i>nainā</i> .
दोसर <i>dōsar</i> , second	..	दोसरा <i>dosārā</i> .
तेसर <i>tēsar</i> , third	..	तेसरा <i>tesārā</i> .
पहर <i>pahar</i> , a watch	..	पहरा <i>pahārā</i> .

आँचर <i>ācar</i> or आचर <i>ācar</i> , a body cloth.	Oblique form	आँचरा <i>ācarā</i> or अचरा <i>acarā</i> .
आन्हर <i>ānhar</i> , blind	„	आन्हरा <i>anhārā</i> .
रंगुर <i>īgur</i> , red lead	„	रंगुरा <i>īgurā</i> .
कोर <i>kōr</i> , a lap	„	कोरा <i>kōrā</i> .
दिवार <i>dibār</i> , a wall	„	दिवरा <i>dibārā</i> .
दुआर <i>duār</i> , a doorway	„	दुआरा <i>duārā</i> .
पल्लर <i>pallar</i> , a plank	„	पल्लरा <i>palarā</i> .
बहोर <i>bahār</i> , deaf	„	बहिरा <i>bahirā</i> .
लिलार <i>lilār</i> , the forehead	„	लिलरा <i>lilārā</i> .
पहिल <i>pahil</i> , first	„	पहिल्ला <i>pahilā</i> .
बदल <i>badal</i> , exchange	„	बदला <i>badālā</i> .

To these may be added :—

आगू <i>agū</i> or आगूँ <i>āgū</i> , front	„	आगी <i>agū</i> , आगीं <i>āgū</i> .
पछू <i>pachū</i> or पाछू <i>pāchū</i> , rear	„	पछी <i>pachū</i> , पाछीं <i>pāchū</i> .
ठाँई <i>thāi</i> , place	„	ठाँयी <i>thāyī</i> .
डीह <i>ḍih</i> , a village-site	„	डीहा <i>ḍihā</i> .
दिस <i>dis</i> , a direction	„	दिसा <i>disā</i> .
धनुख <i>dhanukh</i> , a bow	„	धनुखा <i>dhanukhā</i> .

It is necessary to remark that these oblique forms are not invariably employed. We often find the direct form employed instead of the oblique one.

83. Examples are :—

(1) Direct forms—

बड़ अनुरोध बड़ा पय राख *bar* (direct) *anurōdh barā* (oblique)  
*pay rākh*, lay (the burden of) a great favour upon the great.

आँगन सुन देखि *āgan sun dekhī*, seeing the courtyard empty.

नयन (i.e., नैन) नोराएल *naen* (i.e., *nain*) *norāel*, (her) eye filled with tears.

दोसर रोये चन्ना *dōsar rōyē cannā*, the second one who weeps is Cannā.

तीनिक तेसर *tīnik tēsar*, the third after three.

जे परि पहर सुति गेल *jē parī pahar sūti gēl*, how the watch went to sleep.

बाहु कन्हैया मोर चाँचर *chār<sup>u</sup> kanhaiā mōr ācar*, let go, O Kṛṣṇa, my body-cloth.

आन्हर कुकुर बसाते भूखे *ānhar kukur basātē bhūkhē*, a blind dog barks at the wind.

पहिल खंड हम लेब *pahil khaṇḍ ham lēb*, I shall take the first portion.

आगू थलथल *āgū thal<sup>a</sup>thal*, a pendulous front.

पाछू भारी *pāchū bhārī*, a heavy behind.

(2) Oblique forms—

एक सै एकस डण्ड खेलाइत अछि अखाड़ा पर *ek sai ekais ḍaṇḍ khe-lāit achī akhāṛhā par*, he performs one hundred and twenty-one exercises upon the arena.

बड़ा पय राख *barā pay rākh*, as above.

कटगर तब अँगना केशो राख *kaṭgar taru āg<sup>a</sup>nā keo rākh*, does anyone keep a thorn-tree in his courtyard ?

नैना काजर पेन्हि लेलि (for लेलन्हि *lēlanhī*) *nainā kājar pēnhī lēlī*, on her eyes she applied collyrium.

तेसराक अंत *tes<sup>a</sup>rāk ant*, the end of the third.

सलहेसक पहरा स *sal<sup>a</sup>hēsak pah<sup>a</sup>rā sā*, from Salhēs's watch.

आँचरा डगरिया बहारितङ्ग *āc<sup>a</sup>rā ḍagariyā bahāritah<sup>u</sup>*, I would have swept the road with my body-cloth.

बहिराक सुतलहिँ कौ अन्हराक जगलहिँ कौ *bahīrāk sut<sup>a</sup>lahī kī, an<sup>a</sup>rāk jagalahī kī*, what of a deaf man by sleeping, what of a blind man by waking (i.e., what do they respectively lose by sleeping or waking ?).

लिलरा सोभैअछि ईगुराक रोरिया *lil<sup>a</sup>rā sobhaiachī īgurāk roriyā*, on the forehead the fragments of red lead are beautiful.

हम सुतब तोहरा कोरा ददा सुतब बबाक कोरा *ham sūtab toharā kōrā, dadā sūtab babāk kōrā*, I will sleep in your bosom, (my) brother will sleep in (my) father's bosom.

भद्रिक छुनौ-केनौ दिबरा सटि गेल *bhadrik ehunī-kehunī dībārā saṭi gēl*, Bhadri's elbow, etc., (*i.e.*, elbows and knees) stuck against the wall.

दुहरा में *duarā mē*, in the doorway.

बगहा धिया पुता पलरा बैठल *bagahā dhiyā putā palārā baiṭhal*, the girls and boys of Bagahā were seated on a plank.

पहिला पानि भरि गेल ताड़ *pahilā pāni bharī gēl tāṛ*, the tank is filled by the first (fall of) rain.

ओकरा बदला में *okārā badalā mē*, in exchange for that.

अगौं पहाँ बिदा भेल *agāũ pachāũ bidā bhēl*, they departed one behind the other.

बिचै ठैयँ बरहो बियोगवा *bicē ṭhāyẽ baraho biyogawā*, in the middle place (write) the separation of the twelve (months).

फोटरा बरा डीहा में गाइ भड़कबैत अछि *phoṭārā barā dīhā mē gāi bharākabait achi*, Phoṭārā is scaring the cattle in Barā village (or Barā Dīh).

कोन दिसा के अबैत होछे कहड़ बुझाय *kōn disā kē abait hōai kahah' bujhāy*, tell clearly towards what direction he is coming.

मारब धनुखा देब खँसाय *mārab dhanukhā dēb khāsāy*, I will strike him with my bow (*i.e.*, with an arrow from my bow) and fell him.

It will be seen subsequently that these oblique forms in ā are much more frequently employed in the case of pronouns than in the case of nouns substantive.

84. As there is no organic plural in Maithili, the question of a plural oblique form does not arise. The nouns of multitude, *सभ sabh*, *सबहि sabahi*, and *लोकनि lokani*, are treated exactly like singular

nouns. Thus, the organic instrumental plural of नेना *nēnā*, a boy, may (amongst other forms) be नेना सभे *nēnā sabhē* or सभ नेने *sabh nēnē*.

85. There are (counting the vocative) eight cases,—viz., Nominative, Accusative, Instrumental, Dative, Ablative, Genitive, Locative and Vocative.

86. The NOMINATIVE is used before all kinds and before all tenses of verbs. There is no case of the Agent as in Hindōstānī.

87. The ACCUSATIVE is the same in form as the nominative. When a noun has an oblique form this is sometimes employed instead of the accusative by the vulgar. Thus, in the Song of Sal<sup>a</sup>hēs, Mālin says बालपन अचरा बाण्डलि *bāl<sup>a</sup>pan ac<sup>a</sup>rā* (not आचर *ācar*) *bānhal<sup>i</sup>*, (from my) girlhood I have kept my body-cloth tied (over my body), i.e., have kept my bosom covered.

In cases in which Hindōstānī would employ the postposition को *kō*, Maithilī employs the dative postposition के *kē*, कें *kē*, कैं *kāi*, or काँ *kāi*, as in बनौधिआ दौड़ल सलहेस कें पकड़े *banaudhi<sup>a</sup> daur<sup>a</sup>l Sal<sup>a</sup>hēs kē pak<sup>a</sup>ṛai*, the Banaudhiās ran to seize Sal<sup>a</sup>hēs.

Note that in old Maithilī, the nominative and accusative often ends in ए *ē*, which is also an old Māgadhi Prakrit termination of the nominative case. Thus, Vidyāpatī (i, 1) says, कामिनि करछ सिनाने *kāmin<sup>i</sup> karae sinānē*, the fair one does bathing.

88. The INSTRUMENTAL denotes the instrument, means, cause, or agent, by which a thing is done. It in no way corresponds to the 'agent case' of Hindōstānī of which the suffix is ने *nē*. It is usually formed by the suffix सँ *sā* or से *sa* of which सउँ *saū* and सौँ *sō* are occasional varieties, which are more common in the older language.

The Organic Instrumental referred to above is formed by adding रँ *ṛ*, which is sometimes (especially in old poetry) written अरँ *aṛ*. It is added as follows :—

(a) When the noun ends in आ *ā*, the रँ *ṛ* is substituted for the final vowel. If the noun has an oblique form ending in आ *ā*, t is added to the oblique form in the same way. Thus कथा *kathā*

a story, instrumental कथे *kathē*, by a story; नना *nēnā*, a boy, नेने *nēnē*, by a boy; आंचर *ācar*, a body-cloth, oblique form आंचरा *ācarā*, instrumental आंचरे *ācarē*.

(b) In the case of all other nouns, the रं *ṛ* is added without elision of the final vowel, but if the latter is long, it is shortened, and if it is one of the imperfect vowels इ<sup>i</sup> and उ<sup>u</sup>, it is fully pronounced. Thus फल *phal*, a fruit, फले *phalē*, by a fruit; पानि *pāni*, water, instrumental पानिं *pāniṅ*; बेटि *bēti*, a daughter, instrumental बेटिं *bētiṅ* (not बेटोरं *bētorē*); सबहि *sabahī*, all, instrumental सबहिं *sabahīṅ*; भालु *bhālū*, a bear, instrumental भालुं *bhālūṅ*. The following are examples of the use of this organic instrumental:—

कमर बांधे चुरिं कटारें *kamar bādhē churiṅ kaṭārē*, he binds his waist with knife and dagger.

गोरि मामु गौरवें आन्हरि *gōrī māg<sup>u</sup> gāur<sup>a</sup>bē ānharī*, a fair woman is blinded by pride.

रं कथं ई भेल *ṛ kathē ī bhēl*, owing to this, it happened by conversation (*i.e.*, owing to the conversation). रं कथे *ṛ kathē* is not 'by this conversation, which would be प्रहि कथे *ehī kathē*.

जें कानें श्रीमद्भागवत सुनल कोरान नहिं सुनि सकैकी *jē kānē śrī-madbhāgavat sūnal korān nahī sūnī sakaīkī*, I cannot hear the Qur'ān by the ear with which I have heard the Śrīmad Bhāgavata.

89. The DATIVE is formed by suffixing the postposition के *kē*, कैं *kē*, कै *kaī*, or काँ *kāṅ*.

90. The ABLATIVE is formed by suffixing the postposition से *sē* or सैं *sāi*, of which सउँ *saū* and सौं *sō* (more common in the older language) are varieties. Verbs of speaking and asking govern the ablative of the person addressed as in Hindōstānī.

91. The sign of the GENITIVE is क *k*, which, at the present day, is no longer a postposition, but is a suffix attached to, and forming

One word with the base. Thus **नेनाक** *nēnāk*, of a boy; **पानिक** *pānik*, of water; **नेना लोकनिक** *nēnā lok<sup>a</sup>nik* of boys. When the base ends in an imperfect इ<sup>i</sup> or उ<sup>u</sup>, this vowel is pronounced fully in the genitive. Thus **सबधिक** *sab<sup>a</sup>hik*, of all; **भालुक** *bhāluk*, of a bear. When the base ends in a consonant, the vowel अ *a* is inserted before the क *k*. Thus, **फलक** *phalak*, of a fruit. When a noun has a separate oblique form, the क *k* is added to this. Thus **बड़** *bar*, great, oblique form **बड़ा** *barā*, genitive **बड़ाक** *barāk*, of a great man; **अपना चढ़ैक घोड़ा** *ap<sup>a</sup>nā carhaik ghōṛā*, the horse of his own riding, his own riding horse.

In Southern Maithili, a long vowel is shortened before this क *k*. Thus **नेनक** *nēnak*, not **नेनाक** *nēnāk*, of a boy.

The postposition **केर** *kēr* is also employed to form the genitive. This is more common in poetry and in the older language. Examples are **नेना केर** *nēnā kēr*, of a boy; **फल केर** *phal kēr*, of fruit. In the case of personal pronouns, the के *kē* of **केर** *kēr* is dropped, and the remaining र *r* becomes a suffix, as in **हमार** *hamar*, my.

The suffixes क *k* and **केर** *kēr* of the genitive are by origin adjectival, like the Hindōstānī का *kā*, के *kē*, कौ *kāi*, but when added to nouns substantives they are in modern Maithili immutable, just as in the case of Bengali. They do not change either for gender or for case. Thus we have **नेनाक बाप** *nēnāk bāp*, the boy's father; **नेनाक बाप केर** *nēnāk bāp kēr*, of the boy's father; **नेनाक माई** *nēnāk māi*, the boy's mother; **नेनाक भाइ सब** *nēnāk bhāi sabh*, the boy's brothers. *This rule does not hold good in the case of pronouns, the genitives of which have an oblique form.*

92. The LOCATIVE indicates the place in, or the time at, which a thing is done. It is usually formed by the postposition **में** *mē*, of which **मैं** *māi* and **मौ** *mōi* are optional forms. Of these three **मौ** *mōi* is the oldest, and is generally found in poetry. The organic form of the Locative ends in ए *ē*, as explained above. It is not much used in modern prose Maithili, though it is frequent in



poetry, where it is sometimes written *घु* or *घर ai*. In the modern colloquial dialect it is, however, often heard in phrases such as *घरे* *gharē gharē*, in every house; *गामे गामे* *gāmē gāmē*, in every village, and so on. As an example from classical poetry we may quote Vidyāpati (v. 3) *जाग्रव औघट घाटे* *jāgb aughat ghāṭē*, I shall go on the rugged river bank.

The following examples are all taken from one folk-song,—that of *Dīnā Bhadrī*.

*घड़ि एक चलबे पहर बिति गेल* *gharī ek calabē pahar bitī gēl*, in (*i.e.*, after) going for one (or two) half-hours, a watch of the day passed.

*चलई जोरे मिलि* *calāh jaurē milī*, having joined in company (with us), come along.

*छहि ठामे* *chī thāmē*, in this place.

*बेना बरा डीहे रहयि अनेर* *bēnā barā dīhē rahathī anēr*, *Bēnā* is wandering loose in *Barā Dīh*.

*मुसाडक दोकाने मना परि गेल* *musāḍak dokānē manā parī gēl*, there was a prohibition (*i.e.*, they were stopped) at the shop of *Musāhu*.

*एक जुम तमाकू मोरा नामे नहिँ चढ़ाबै* *ek jum tamākū mōrā nāmē nahī carhābai*, they do not offer a single chew of tobacco in my name.

*सात नींदे खतलि हलैक पोकुनी* *sāt nīdē sūtalī chalaik phekunī*, *Phekunī* was sleeping in seven sleeps (*i.e.*, was sound asleep).

*बोभे बोभे बोरे बोरे नीन तमाकू तौलै* *bōjhē bōjhē bōrē bōrē nōn tamākū taulai*, bundle after bundle and sack after sack (*lit.* in bundle in bundle, in sack in sack) does he weigh salt and tobacco.

*बड़ भोरे हँकल दुआर* *bar bhōrē chēkal duār*, in the early morning you have obstructed my door.

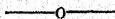
93. The VOCATIVE usually takes the same form as the nominative. In speaking to a person of lower rank or age, the long form of the noun is preferred. Thus, *नेना nēnā*, a boy, becomes *रो*



नेनवा *rau nen<sup>a</sup>wā*. नेनी *nēnī*, a girl, becomes गै नेनिया *gai neniyā*.  
 रघू *Raghū*, a proper name, becomes रौ रघुआ *rau Raghūā*.

The following interjections are used with the vocative:—

- (a) With masculine inferiors,—or familiarly, रौ *rau*, रे *rē*.
- (b) With masculine equals or superiors, ओ *au*, हो *hau*, हे *hē*.
- (c) With feminine inferiors,—or familiarly, गै *gai*.
- (d) With feminine equals or superiors, है *hai*.



### CHAPTER III.

#### DECLENSION OF NOUNS.

94. There is in Maithilī really only one declension, but as the forms of some classes of nouns vary slightly from each other before some of the postpositions, it will be convenient to consider nouns in three classes.

95. I. The first class will consist of all nouns ending in आ *ā* or आँ *ā̃*.

II. The second class will consist of all nouns ending in a consonant.

III. The third class will consist of all other nouns.

The difference between these three classes will be noticed on comparison of the Instrumental and Vocative singular.

96. It will be remembered that every noun has three forms, a short, a long, and a redundant (see §§ 41 ff.). In the following pages I shall only deal with the short form. As every long and redundant form ends in आ *ā* or आँ *ā̃*, they all belong to the first class. Thus, फल *phal*, a fruit, belongs to the second class. Its long form is फलवा *phal<sup>a</sup>wā*, which belongs to the first class, its instrumental singular being फलवै *phal<sup>a</sup>wē*.

## CLASS I.

All nouns ending in आ *ā* or औ *ō*.

97. (1) Example of a Masculine noun ending in आ *ā*.

नेना *nēnā*, a boy.

*Singular.*

Nom.	नेना <i>nēnā</i> , a boy.
Acc.	$\left\{ \begin{array}{l} \text{नेना } nēnā, \\ \text{नेना के } nēnā\ kē, \end{array} \right\} \text{ a boy.}$
Inst.	$\left\{ \begin{array}{l} \text{नेने } nēnē, \\ \text{नेना से } nēnā\ sē, \end{array} \right\} \text{ by a boy.}$
Dat.	नेना के <i>nēnā kē</i> , to a boy.
Abl.	नेना से <i>nēnā sē</i> , from a boy.
Gen.	$\left\{ \begin{array}{l} \text{नेनाक } nēnāk, \\ \text{नेना केर } nēnā\ kēr, \end{array} \right\} \text{ of a boy.}$
Loc.	नेना में <i>nēnā mē</i> , in a boy.
Voc.	रौ नेनवा <i>rau nēnawā</i> , O boy, (or respectfully) औ नेना <i>au nēnā</i> .

## Plural.

Nom.	नेना सभ <sup>1</sup> <i>nēnā sabh</i> , boys.
Acc.	$\left\{ \begin{array}{l} \text{नेना सभ1 } nēnā sabh, \\ \text{नेना सभ के2 } nēnā sabh kē, \end{array} \right\} \text{boys.}$
Inst.	$\left\{ \begin{array}{l} \text{नेना सभ3 } nēnā sabhē, \\ \text{नेना सभ स4 } nēnā sabh sã, \end{array} \right\} \text{by boys.}$
Dat.	नेना सभ के <sup>4</sup> <i>nēnā sabh kē</i> , to boys.
Abl.	नेना सभ स <sup>5</sup> <i>nēnā sabh sã</i> , from boys.
Gen.	$\left\{ \begin{array}{l} \text{नेना सभक6 } nēnā sabhak, \\ \text{नेना सभ केर } nēnā sabh kēr, \end{array} \right\} \text{of boys.}$
Loc.	नेना सभ में <sup>7</sup> <i>nēnā sabh mē</i> , in boys.
Voc.	$\left\{ \begin{array}{l} \text{रौ नेनवा सभ8 } rau nenawā sabh, \\ \text{ओ नेना सभ } au nēnā sabh, \end{array} \right\} \text{O boys.}$

<sup>1</sup> Other forms are सभ नेना *sabh nēnā*, नेना सबहि *nēnā sabah<sup>1</sup>*, सबहि नेना *sabah<sup>1</sup> nēnā* and नेना लोकनि *nēnā lokani*.

<sup>2</sup> Other forms are नेना सबहि के *nēnā sabah<sup>1</sup> kē*, and नेना लोकनि के *nēnā lokani kē*.

<sup>3</sup> Other forms are नेना सबहिँ *nēnā sabahiē*, नेना सबहि स<sup>4</sup> *nēnā sabah<sup>1</sup> sã*, नेना लोकनिँ *nēnā lokaniē* and नेना लोकनि स<sup>5</sup> *nēnā lokani sã*.

<sup>4</sup> Other forms are नेना सबहि के *nēnā sabah<sup>1</sup> kē* and नेना लोकनि के *nēnā lokani kē*.

<sup>5</sup> Other forms are नेना सबहि स<sup>4</sup> *nēnā sabah<sup>1</sup> sã* and नेना लोकनि स<sup>5</sup> *nēnā lokani sã*.

<sup>6</sup> Other forms are नेना सबहिक *nēnā sabahik*, नेना लोकनिक *nēnā lokanik*.

<sup>7</sup> Other forms are नेना सबहि में *nēnā sabah<sup>1</sup> mē* and नेना लोकनि में *nēnā lokani mē*.

<sup>8</sup> Other forms are रौ नेना सबहि *rau nēnā sabah<sup>1</sup>*, ओ नेना लोकनि *au nēnā lokani*.

98. (2) Example of a feminine noun, ending in **का अ**.

कथा *kathā*, a story.

*Singular.*

Nom.	कथा <i>kathā</i> , a story.
Acc.	{ कथा <i>kathā</i> , कथा के <i>kathā kē</i> , } a story.
Inst.	{ कथे <i>kathē</i> , कथा से <i>kathā sē</i> , } by a story.
Dat.	कथा के <i>kathā kē</i> , to a story.
Abl.	कथा से <i>kathā sē</i> , from a story.
Gen.	{ कथाक <i>kathāk</i> , कथा केर <i>kathā kēr</i> , } of a story.
Loc.	कथा में <i>kathā mē</i> , in a story.
Voc.	हे कथा <i>hē kathā</i> , O story.

*Plural.*

Nom.	कथा सब <i>kathā sabh</i> , stories.
Acc.	{ कथा सब <i>kathā sabh</i> , कथा सब के <i>kathā sabh kē</i> , } stories.
Inst.	{ कथा सबे <i>kathā sabhē</i> , कथा सब से <i>kathā sabh sē</i> , } by stories.
Dat.	कथा सब के <i>kathā sabh kē</i> , to stories.
Abl.	कथा सब से <i>kathā sabh sē</i> , from stories.
Gen.	{ कथा सबक <i>kathā sabhak</i> , कथा सब केर <i>kathā sabh kēr</i> , } of stories.
Loc.	कथा सब में <i>kathā sabh mē</i> , in stories.
Voc.	हे कथा सब <i>hē kathā sabh</i> , O stories.

## CLASS II.

99. All nouns ending in a silent consonant.

फल *phal*, a fruit.*Singular.*

Nom.	फल <i>phal</i> , a fruit.
Acc.	{ फल <i>phal</i> , फल के <i>phal kē</i> , } a fruit.
Inst.	{ फलें <i>phalē</i> , फल से <i>phal sē</i> , } by a fruit.
Dat.	फल के <i>phal kē</i> , to a fruit.
Abl.	फल से <i>phal sē</i> , from a fruit.
Gen.	{ फलक <i>phalak</i> , फल केर <i>phal kēr</i> , } of a fruit.
Loc.	फल में <i>phal mē</i> , in a fruit.
Voc.	हे फल <i>hē phal</i> , O fruit.

*Plural.*

Nom.	फल सब <i>phal sabh</i> , fruit.
Acc.	{ फल सब <i>phal sabh</i> , फल सब के <i>phal sabh kē</i> , } fruit.
Inst.	{ फल सबें <i>phal sabhē</i> , फल सब से <i>phal sabh sē</i> , } by fruit.
Dat.	फल सब के <i>phal sabh kē</i> , to fruit.
Abl.	फल सब से <i>phal sabh sē</i> , from fruit.
Gen.	{ फल सबक <i>phal sabhak</i> , फल सब केर <i>phal sabh kēr</i> , } of fruit.
Loc.	फल सब में <i>phal sabh mē</i> , in fruit.
Voc.	हे फल सब <i>hē phal sabh</i> , O fruit.

As an example of a noun with an oblique form, we may take  
 पहार *pahar*, a watch; Acc. पहार *pahar* or पहारा के *pahārā kē*; Inst.

पहरें *paharē* or पहरा से *paharā sē*, and so on. The plural is पहर सब *pakar sabh*, etc., like फल सब *phal sabh*.

## CLASS III.

All nouns not ending in आ *ā* or in a consonant.

100. (1) Example of a masculine noun, ending in इ *i*.

पानि *pāni*, water.

*Singular.*

Nom.	पानि <i>pāni</i> , water.
Acc.	{ पानि <i>pāni</i> , पानि के <i>pāni kē</i> , } water.
Inst.	{ पानिसे <i>pāniṣē</i> , पानि से <i>pāni sē</i> , } by water.
Dat.	पानि के <i>pāni kē</i> , to water.
Abl.	पानि से <i>pāni sē</i> , from water.
Gen.	{ पानिक <i>pānik</i> , पानि केर <i>pāni kēr</i> , } of water.
Loc.	पानि में <i>pāni mē</i> , in water.]
Voc.	हे पानि <i>hē pāni</i> , O water.

*Plural.*

Nom.	पानि सब <i>pāni sabh</i> , waters.
Acc.	{ पानि सब <i>pāni sabh</i> , पानि सब के <i>pāni sabh kē</i> , } waters.
Inst.	{ पानि सबे <i>pāni sabhē</i> , पानि सब से <i>pāni sabh sē</i> , } by waters
Dat.	पानि सब के <i>pāni sabh kē</i> , to waters.
Abl.	पानि सब से <i>pāni sabh sē</i> , from waters.
Gen.	{ पानि सबक <i>pāni sabhak</i> , पानि सब केर <i>pāni sabh kēr</i> , } of waters.
Loc.	पानि सब में <i>pāni sabh mē</i> , in waters.
Voc.	हे पानि सब <i>hē pāni sabh</i> , O waters.

## 101. (2) Example of a feminine noun ending in ३ ३.

नेनी *nēnī*, a girl.*Singular.*

Nom.	नेनी <i>nēnī</i> , a girl.
Acc.	{ नेनी <i>nēnī</i> , नेनी के <i>nēnī kē</i> , } a girl.
Inst.	{ नेनिरं <i>nenir̥</i> , नेनी से <i>nēnī sē</i> , } by a girl.
Dat.	नेनी के <i>nēnī kē</i> , to a girl.
Abl.	नेनी से <i>nēnī sē</i> , from a girl.
Gen.	{ नेनीक <i>nēnik</i> , नेनी केर <i>nēnī kēr</i> , } of a girl.
Loc.	नेनी में <i>nēnī mē</i> , in a girl.
Voc.	गै नेनिया <i>gai nēniyā</i> , O girl.

*Plural.*

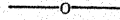
Nom.	नेनी सभ <i>nēnī sabh</i> , girls.
Acc.	{ नेनी सभ <i>nēnī sabh</i> , नेनी सभ के <i>nēnī sabh kē</i> , } girls.
Inst.	{ नेनी सभे <i>nēnī sabhē</i> , नेनी सभ से <i>nēnī sabh sē</i> , } by girls.
Dat.	नेनी सभ के <i>nēnī sabh kē</i> , to girls.
Abl.	नेनी सभ से <i>nēnī sabh sē</i> , from girls.
Gen.	{ नेनी सभक <i>nēnī sabhak</i> , नेनी सभ केर <i>nēnī sabh kēr</i> , } of girls.
Loc.	नेनी सभ में <i>nēnī sabh mē</i> , in girls.
Voc.	गै नेनिया सभ <i>gai nēniyā sabh</i> , O girls.

102. (3) Example of a masculine proper noun ending ण ũ.

रघू\* *Raghū*, a proper noun.

Nom.	रघू <i>Raghū</i> , <i>Raghū</i> .
Acc.	रघू के <i>Raghū kē</i> , <i>Raghū</i> .
Inst.	$\left\{ \begin{array}{l} \text{रघूँ Raghuē,} \\ \text{रघूँ सँ Raghū sã,} \end{array} \right\}$ by <i>Raghū</i> .
Dat.	रघू के <i>Raghū kē</i> , to <i>Raghū</i> .
Abl.	रघूँ सँ <i>Raghū sã</i> , from <i>Raghū</i> .
Gen.	रघूक <i>Raghūk</i> , of <i>Raghū</i> .
Loc.	रघू में <i>Raghū mē</i> , in <i>Raghū</i> .
Voc.	रौ रघुआ <i>rau Raghūā</i> , O <i>Raghū</i> , (or respectfully) हो रघू <i>han Raghū</i> .

103. As an example of a verbal noun in इ<sup>i</sup>, with an oblique form in ऐ *ai*, we may take चढ़ि *carh<sup>i</sup>*, mounting; acc. चढ़ि *carh<sup>i</sup>* or चढ़े के *carhai kē*; Instr. चढ़े सँ *carhai sã* (चढ़ैरें *carhaiē* is not used); and so on. Instead of चढ़े *carhai*, we may have चढ़ *carhā* throughout.



## CHAPTER IV.

### ADJECTIVES AND GENDER GENERALLY.

104. As the rules for the formation of the feminine of adjectives are the same as those for the formation of the feminine of substantives, it will be convenient to treat the whole subject of gender at the present opportunity.

105. Adjectives are liable to change for gender. That is to say, when agreeing with a feminine noun they are put in the feminine. Thus, the word ऐसन *aisan* means 'such,' and its feminine is ऐसनि *aisan<sup>i</sup>*. The word झपट *jhapat*, a pounce, is feminine, and

\* Usually spelt thus in Maithili.



hence we have in the story of Salāhēs the phrase छसनि अपट मारै *aisanī jhapat mārāi*, (the parrot) makes such a pounce (that—). I have said that adjectives are *liable* to change for gender, but in practice the change very rarely takes place. In ordinary conversation the masculine gender is quite commonly used instead of the feminine, and, indeed, except to paṇḍits grammatical gender is almost unknown; that is to say, adjectives only become feminine when applied to female living creatures. The following rules as to gender apply to substantives, as well as adjectives.

106. It is a well-known fact that in Hindōstānī the adjectives which are *tadbhavas*, and which end in आ *ā* are in reality the only ones in that language which are affected by gender. *Tatsama* adjectives imported direct from the Sanskrit, and forming their feminines after the model of that language, do not form part of the living spoken stock of the Hindī dialect, but belong rather to the dead language of the books. The same is only partly true in Maithilī. In this language we find not only *tadbhava* but even some *tatsama* adjectives forming feminines distinctly the property of the language in which they have been adopted.

107. RULE I.—The first rule to be observed is that in Maithilī, *tadbhava* words ending in a consonant form their feminines in short इ *i*.

Examples:—

Masculine.	Feminine.
गोर <i>gōr</i> , fair	गोरि <i>gōrī</i> .
बड़ <i>bar</i> , great	बड़ि <i>barī</i> .
बुधियार <i>budhiyār</i> , wise	बुधियारि <i>budhiyārī</i> .
अधलाह <i>adh<sup>o</sup>lāh</i> , bad	अधलाहि <i>adh<sup>o</sup>lāhī</i> .
गमार <i>gamār</i> , rustic	गमारि <i>gamārī</i> .
टेढ़ <i>tēṛh</i> , crooked	टेढ़ि <i>tēṛhī</i> .

108. RULE II.—The second rule is peculiar to Maithilī, and is as follows: *Many Tatsama* words ending in a consonant form their feminines in इ *i*; and that, whether in Sanskrit these words form their feminines in long ई *ī* or not.

Examples :—

Masculine.	Feminine.
सुन्दर <i>sundar</i> , beautiful	{ Sanskrit, सुन्दरी <i>sundarī</i> . Maithili, सुन्दरि <i>sundari</i> .
धूसर <i>dhūsar</i> dusty	{ S. धूसरा <i>dhūsarā</i> or धूसरी <i>dhūsarī</i> . M. धूसरि <i>dhūsarī</i> .
अत्यन्त <i>atyant</i> , excessive	{ S. अत्यन्ता <i>atyantā</i> . M. अत्यन्ति <i>atyantī</i> .

The following may here be noted as irregular :—

Masculine.	Feminine.
सुबोध <i>subōdh</i> , wise	{ S. सुबोधा <i>subōdhā</i> . M. सुबुधि <i>subudhī</i> .

109. RULE III.—*Tadbhava* words ending in आ *ā*, form their feminines in ई *ī*.

Examples :—

Masculine.	Feminine.
बेटा <i>bēṭā</i> , a son	बेटि <i>bēṭī</i> , a daughter.
बेना <i>nēnā</i> , a boy	बेनी <i>nēnī</i> , a girl.

110. RULE IV.—Long forms of nouns substantive and redundant forms of adjectives in आ *āwā* form their feminines in ई *iyā* or ई *iā*. Redundant forms of nouns substantive in ओ *auwā* or ओ *auā*, form their feminines in ई *iyāwā*, ई *iawā*, or ई *iwā*. Thus :—

Masculine.	Feminine.
घोड़ा <i>ghorāwā</i> , a horse	घोड़िया <i>ghoriyā</i> or घोड़िया <i>ghoriā</i> , a mare.
छोटका <i>choṭakawā</i> or <i>choṭakwā</i>	{ small छोटकिया <i>choṭakiyā</i> or <i>choṭakiyā</i> , or छोटकिया <i>choṭakīā</i> or <i>choṭa- kiā</i> .

## Masculine.

## Feminine.

घोरोबा <i>ghorauā</i> or घोरीबा <i>ghorawā</i>	} a horse	घोड़ियबा <i>ghoriyāwā</i> , घोड़ियबा <i>ghori-</i> <i>awā</i> or घोड़ीबा <i>ghorīwā</i> .
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It is necessary to give further examples, as the subject has been already discussed in §§ 41 ff.

111. RULE V.—*Tadbhava words signifying colour form their feminines as follows :—*

Masculine.		Feminine.
उजर <i>ujar</i> or उजरा <i>ujarā</i> or उजरका <i>ujarākā</i>	} white	उजरी <i>ujārī</i> . or उजरकी <i>ujarākī</i> .
कारो <i>kārī</i> or करिया <i>kariā</i> or करिका <i>karikkā</i>	} black	करिकी <i>karikkī</i> .
पीरा <i>pīrā</i> or पीयर <i>pīar</i> or पियरका <i>pīarākā</i>	} yellow	पियरकी <i>pīarākī</i> .
हरियर <i>hariat</i> or हरियरका <i>hariatākā</i>	} green	हरियरकी <i>hariatākī</i> .
लाल <i>lāl</i> or लालका <i>lālākā</i>	} red	लालकी <i>lālākī</i> .

EXCEPTION.—गोर *gōr* fair, which makes गोरि *gōrī*, or गोरिया *goriyā*. It will be observed that, in the feminine, all these adjectives prefer the long form.

Note also that नौल *nīl*, dark blue, which also occurs in Sanskrit and which in that language forms its feminine नौला *nīlā*, or नौली *nīlī*, in Maithilī adopts नौली *nīlī* as its feminine form.

112. RULE VI.—The following classes of *Tatsama* words form their feminines generally as in Sanskrit :—

(a) Verbal adjectives in इ *i*, and ई *ī*, corresponding to Sanskrit adjectives in इन् *in*, nominative, ई *ī*.

Examples :—

Masculine.		Feminine in Maithilī.	
Sanskrit मानी <i>mānī</i>	} proud	मानिनी <i>mānini</i>	} or
Maithilī मानि <i>māni</i>		मानिनि <i>mānini</i>	
S. भावी <i>bhāvī</i>	} future	भाविनी <i>bhāvinī</i>	} or
M. भावी <i>bhāvī</i>		भाविनि <i>bhāvinī</i>	
S. हारी <i>hārī</i>	} seizing	हारिणी <i>hāriṇī</i>	} or
M. हारी <i>hārī</i>		हारिनि <i>hāriṇī</i>	
S. धारी <i>dhārī</i>	} bearing	धारिणी <i>dhāriṇī</i>	} or
M. धारी <i>dhārī</i>		धारिनि <i>dhāriṇī</i>	
S. कारी <i>kārī</i>	} doing	कारिणी <i>kāriṇī</i>	} or
M. कारी <i>kārī</i>		कारिनि <i>kāriṇī</i>	
S. चिरंजीवी <i>chirañjīvī</i>	} long-lived	चिरंजीविनी <i>chirañjibinī</i>	} or
M. चिरंजीवी <i>chirañjībī</i>		चिरंजीविनि <i>chirañjibinī</i>	
or चिरंजिब <i>chirañjib</i>		or चिरंजीवि <i>chirañjibī</i>	

As an irregular under this head falls—

Masculine.		Feminine in Maithilī.	
S. सुधर्मा <i>sudharmā</i>	} virtuous	सुधर्मिणी <i>sudharminī</i>	
M. सुधर्मा <i>sudharmā</i>			

113. (b) Participles of the reduplicated perfect in वस् *vas*, and comparatives in ईयस् *īyas*.

Examples :—

Masculine.		Feminine.	
S. विद्वान् <i>vidvān</i>	} wise	बिदुषी <i>biduṣī</i> (pronounced — <i>khī</i> , see § 25.)	
M. विद्वान् <i>vidvān</i>			
S. गरीयान् <i>gariyān</i>	} heavier	गरीयसी <i>gariyasī</i>	
M. गरीयान् <i>gariyān</i>			
S. लघीयान् <i>laghiyān</i>	} lighter	लघीयसी <i>laghiyasī</i>	
M. लघीयान् <i>laghiyān</i>			

114. (c) *Nomina agentis* terminating in **अक** *ak*.

Examples :—

<i>Masculine.</i>		<i>Feminine.</i>
कारक <i>kārak</i>	a doer	कारिका <i>kārikā</i> .
पालक <i>pālak</i>	a protector	पालिका <i>pālikā</i> .
रक्षक <i>rakṣak</i>	a guardian	रक्षिका <i>rakṣikā</i> .
पाचक <i>pācak</i>	a cook	पाचिका <i>pācikā</i> .
सहायक <i>sahāyak</i>	a helper	सहायका <i>sahāyā<sup>a</sup>kā</i> .

115. (d) *Gerundials* and *past participles passive*.

Examples :—

<i>Masculine.</i>		<i>Feminine.</i>
मंतव्य <i>mantaby<sup>a</sup></i>	to be remarked	मंतव्या <i>mantabyā</i> .
बंदनीय <i>bandanīy<sup>a</sup></i>	praiseworthy	बंदनीया <i>bandanīyā</i> .
जोग्य <i>jōgy<sup>a</sup></i>	worthy	जोग्या <i>jōgyā</i> .
मान्य <i>māny<sup>a</sup></i>	reverend	मान्या <i>mānyā</i> .
साध्य <i>sādhya<sup>a</sup></i>	easy	साध्या <i>sādhya</i> .
जुक्त <i>jukt</i>	joined	जुक्ता <i>juktā</i> .
सुद्ध <i>suddh</i>	pure	सुद्धा <i>suddhā</i> .
आर्त <i>ārt</i>	pained	आर्ता <i>ārtā</i> .
खिन्न <i>khinn</i>	broken	खिन्ना <i>khinnā</i> .

116. (e) *Other nouns and adjectives* as :—

<i>Masculine.</i>		<i>Feminine.</i>
धूर्त <i>dhūrt</i>	a knave	धूर्ता <i>dhūrtā</i> .
स्याम <i>syām</i>	dark	स्यामा <i>syāmā</i> .
गरिष्ठ <i>gariṣṭh</i>	heaviest (venerable)	गरिष्ठा <i>gariṣṭhā</i> .
श्रेष्ठ <i>śrēṣṭh</i>	excellent	श्रेष्ठा <i>śrēṣṭhā</i> .
ब्रिन्द <i>brind</i>	numerous	ब्रिन्दा <i>brindā</i> .
आर्य्य <i>ārjy<sup>a</sup></i>	respectable	आर्य्या <i>ārjyā</i> .

117. RULE VII.—The following anomalous forms should be noticed :—

(a) राजा *rājā*, a king, makes राजी *rājī*, a queen.

(b) Forms borrowed from Sanskrit *nomina agentis* in इ त्, have the following feminines :—

Examples :—

Masculine.			Feminine.	
S.	धाता <i>dhātā</i>	}	creator	{ धात्री <i>dhātrī</i> .
M.	धाता <i>dhātā</i>			{ धात्रि <i>dhātrī</i> .
S.	ज्ञाता <i>jñātā</i>	}	knower	{ ज्ञात्री <i>jñātrī</i> .
M.	ग्याता <i>gyātā</i>			{ ग्यात्रि <i>gyātrī</i> .
S.	पाता <i>pātā</i>	}	protector	{ पात्री <i>pātrī</i> .
M.	पाता <i>pātā</i>			{ पात्रि <i>pātrī</i> .

118. Adjectives do not generally change for case. In other words, like substantives, they do not usually possess oblique forms.

119. Certain adjectives ending in इ र, न n, र r and ल l have, however, an oblique form in आ ā, which is employed when the noun with which they are in agreement is in an oblique case. In other words such adjectives follow the example of substantives. Examples of such adjectives are :—

बड़ *bar*, great.

ऐसन *aisan* or एहन *ehan*, such, and other pronominal adjectives ending in न n.

दोसर *dōsar*, second.

तेसर *tēsar*, third.

बहीर *bahīr*, deaf.

पहिल *pahīl*, first.

Examples of these oblique forms will be found in §§ 82 and ff. The oblique forms are not often employed attributively except in the cases of ordinal numbers as in तेसर पहरा में *tesarā paharā mē*, in the third watch, and of pronominal adjectives. The latter will be discussed under the head of pronouns.

## COMPARISON OF ADJECTIVES.

120. (a) *Comparative*. As in Hindōstānī, the comparative is formed, not by any change in the adjective, but by putting the word for the thing with which the comparison is made in the ablative case. Example, इ गाछी ओहि गाछी सँ सुंदरि बैक *i gāchī ohī gāchī sã sundarī chaik*, this grove is more beautiful than that.

121. (b) *Superlative*. This is formed either by prefixing सभ सँ *sabh sã*, the ablative case of सभ *sabh*, all, or the adjective बड़ *bar* (which is liable to inflection according to gender) to the principal adjective. Examples: इ गाछी सभ सँ सुंदरि बैक *i gāchī sabh sã sundarī chaik*, this is the most beautiful grove; or इ गाछी बड़ सुंदरि बैक *i gāchī barī sundarī chaik*, this grove is very beautiful. Usually, in such sentences, gender is neglected when the adjective is employed predicatively, so that we generally meet these expressions in the following forms: इ गाछी ओहि गाछी सँ सुन्दर बैक *i gāchī ohī gāchī sã sundar chaik*; इ गाछी सभ सँ सुन्दर बैक *i gāchī sabh sã sundar chaik*; इ गाछी बड़ सुन्दर बैक *i gāchī barī sundar chaik*.

122. Certain comparatives and superlatives are also borrowed direct from the Sanskrit, which need not be noted here.

## NUMERALS.

## Cardinals.

123. The following are the Cardinals up to 100. It will be observed that they differ from those in use in Hindī:—

१ एक <i>ek</i> .	८ आठ <i>āṭh</i> .
२ दुइ <i>dui</i> .	९ नौ <i>nau</i> .
३ तीन <i>tin</i> .	१० दस <i>daś</i> .
४ चारि <i>cārī</i> .	११ छगारह <i>egārah</i> .
५ पाँच <i>pāñc</i> .	१२ बारह <i>bārah</i> .
६ छौ <i>chau</i> .	१३ तेरह <i>tērah</i> .
७ सान <i>sāt</i> .	१४ चौदह <i>caudah</i> .

- १५ पन्द्रह *pandrah.*  
 १६ सोलह *sōlah* or सोड़ह *sōrah.*  
 १७ सत्रह *satrah.*  
 १८ अठारह *athārah.*  
 १९ उनैस *unais.*  
 २० बीस *bis.*  
 २१ एकैस *ekais.*  
 २२ बाइस *bāis.*  
 २३ तैस *tais.*  
 २४ चौबीस *caubīs.*  
 २५ पचौस *pacīs.*  
 २६ छब्बीस *chabbīs.*  
 २७ सत्ताइस *sattāis.*  
 २८ अठाइस *athāis.*  
 २९ उनतीस *un<sup>o</sup>tīs.*  
 ३० तीस *tīs.*  
 ३१ एकतीस *ek<sup>o</sup>tīs.*  
 ३२ बत्तीस *battīs.*  
 ३३ तैंतीस *tētīs.*  
 ३४ चौतीस *caūtīs.*  
 ३५ पैंतीस *pañtīs.*  
 ३६ छत्तीस *chattīs.*  
 ३७ सैंतीस *saītīs.*  
 ३८ अठतीस *ath<sup>o</sup>tīs.*  
 ३९ उनचाळीस *un<sup>o</sup>cālīs* or  
 उननचाळीस *unan<sup>o</sup>cālīs.*  
 ४० चाळीस *cālīs.*  
 ४१ एकतालीस *ek<sup>o</sup>tālīs.*  
 ४२ बेचाळीस *beālīs.*  
 ४३ तैंतालीस *taītālīs.*  
 ४४ चौचाळीस *cauālīs.*  
 ४५ पैंतालीस *pañtālīs.*  
 ४६ बेचाळीस *cheālīs.*  
 ४७ सैंतालीस *saītālīs.*  
 ४८ अठतालीस *ath<sup>o</sup>tālīs.*  
 ४९ उनचास *un<sup>o</sup>cās* or उननचास  
*unan<sup>o</sup>cās.*  
 ५० पचास *pacās.*  
 ५१ एकावन *ekāwan.*  
 ५२ बावन *bāwan.*  
 ५३ तिरपन *tir<sup>o</sup>pan.*  
 ५४ चौवन *cauwan.*  
 ५५ पचपन *pac<sup>o</sup>pan.*  
 ५६ छप्पन *chappan.*  
 ५७ सतावन *satāwan.*  
 ५८ अठावन *athāwan.*  
 ५९ उनसठि *un<sup>o</sup>sath<sup>i</sup>.*  
 ६० साठि *sāth<sup>i</sup>.*  
 ६१ एकसठि *ek<sup>o</sup>sath<sup>i</sup>* or एकसठि  
*ek<sup>o</sup>saṭṭh<sup>i</sup>.*  
 ६२ बासठि *bāsath<sup>i</sup>* or बासठि  
*bāsaṭṭh<sup>i</sup>.*  
 ६३ तिरसठि *tir<sup>o</sup>sath<sup>i</sup>* or तिरसठि  
*tir<sup>o</sup>saṭṭh<sup>i</sup>.*  
 ६४ चौसठि *caūsath<sup>i</sup>* or चौसठि  
*caūsaṭṭh<sup>i</sup>.*  
 ६५ पैंसठि *pañsaṭh<sup>i</sup>* or पैंसठि  
*pañsaṭṭh<sup>i</sup>.*  
 ६६ बेचासठि *cheāsath<sup>i</sup>* or बेचासठि  
*cheāsaṭṭh<sup>i</sup>.*  
 ६७ सतसठि *sat<sup>o</sup>sath<sup>i</sup>* or सतसठि  
*sat<sup>o</sup>saṭṭh<sup>i</sup>.*



६८ अठसठि <i>aṭh<sup>a</sup>sath<sup>i</sup></i> or अइसठि <i>aṛ<sup>a</sup>sath<sup>i</sup></i> or अठसठि <i>aṭh<sup>a</sup>-sath<sup>i</sup></i> .	८४ चौरासी <i>caurāsī</i> .
६९ उनइहत्तरि <i>un<sup>a</sup>hattar<sup>i</sup></i> .	८५ पचासी <i>pacāsī</i> .
७० सत्तरि <i>sattar<sup>i</sup></i> .	८६ बेयासी <i>cheāsī</i> .
७१ अकइहत्तरि <i>ak<sup>a</sup>hattar<sup>i</sup></i> .	८७ सतासी <i>satāsī</i> .
७२ बइहत्तरि <i>bahattar<sup>i</sup></i> .	८८ अठासी <i>aṭhāsī</i> .
७३ तेइहत्तरि <i>tehattar<sup>i</sup></i> .	८९ नवासी <i>navāsī</i> .
७४ चौइहत्तरि <i>cauhattar<sup>i</sup></i> .	९० नब्बै <i>nabbar<sup>i</sup></i> .
७५ पचइहत्तरि <i>pac<sup>a</sup>hattar<sup>i</sup></i> .	९१ एकानवे <i>ekān<sup>a</sup>bē</i> .
७६ बेइहत्तरि <i>chehattar<sup>i</sup></i> .	९२ बरानवे <i>barān<sup>a</sup>bē</i> or बेयानवे <i>beān<sup>a</sup>bē</i> .
७७ सतइहत्तरि <i>sat<sup>a</sup>hattar<sup>i</sup></i> .	९३ तेरानवे <i>terān<sup>a</sup>bē</i> .
७८ अठइहत्तरि <i>aṭh<sup>a</sup>hattar<sup>i</sup></i> .	९४ चौरानवे <i>caurān<sup>a</sup>bē</i> .
७९ उनासी <i>unāsī</i> .	९५ पंचानवे <i>pācān<sup>a</sup>bē</i> .
८० अस्सी <i>assī</i> .	९६ बेयानवे <i>cheān<sup>a</sup>bē</i> .
८१ एकसी <i>ekāsī</i> .	९७ सन्नानवे <i>san<sup>a</sup>tān<sup>a</sup>bē</i> .
८२ बेरासी <i>berāsī</i> or बेयासी <i>beāsī</i> .	९८ अँठानवे <i>āṭhān<sup>a</sup>bē</i> .
८३ तेरासी <i>terāsī</i> .	९९ निनानवे <i>ninān<sup>a</sup>bē</i> .
	१०० सै <i>sai</i> .

## ORDINALS.

124. Ordinals are simple in their formation and run as follows:—

पहिल <i>pahīl</i> , first.	सातम <i>sātam</i> , seventh.
दोसर <i>dōsar</i> , second.	आठम <i>āṭham</i> , eighth.
तेसर <i>tēsar</i> , third.	नौम <i>naum</i> , ninth.
चौठ <i>cauṭh</i> , or चारिम <i>cārim</i> , fourth.	दशम <i>daśam</i> , tenth.
पाँचम <i>pācam</i> , fifth.	एगारहम <i>egār<sup>a</sup>ham</i> , eleventh.
छठम <i>chaṭham</i> , sixth.	

Etcetera; the ordinals of the remaining numbers being formed by adding *m* as a termination.

## FRACTIONAL NUMBERS.

125. The following are useful :—

पाँचो *pāo*, a quarter.

आध *ādḥ*, a half.

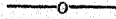
पोन *paun*, three-quarters ; or, less by a quarter.

सवैयाँ *savaiyāṅ*, one and-a-quarter ; or, plus a quarter.]

दोहोदा *deōrhā*, one-and-a-half ; or, plus a half.

## AGGREGATE NUMBERS.

126. Note the form दुनु *dun<sup>u</sup>*, both.



## CHAPTER V.

## PRONOUNS.

127. The declension of Pronouns presents some important points of difference from that of nouns, which should be carefully noted.

128. While most nouns remain unchanged before postpositions, almost all pronouns have an oblique form. This oblique form falls under two heads.

129. (1) The old oblique form. This, in the case of the personal pronouns, is only found in poetry. In the case of other pronouns it is, at the present day, rarely used except when it refers to inanimate objects, or when the pronoun is employed as an adjective. Thus, the old oblique form of ई *i*, this, is एहि *ehi*, and

एहि केँ *ehi kē*, to this, is only found when 'this' is something in-  
animate. एहि केँ *ehi kē* could not be used if 'this' was a boy.  
But we can say एहि नेना केँ *ehi nēnā kē*, to this boy, because here  
एहि *ehi* is used as an adjective.

The following is a list of these old oblique forms :—

<i>Direct Form.</i>	<i>Old Oblique Form.</i>
मैं <i>mē</i> , (old poetic form), I	मोहि <i>mohi</i> .
तू <i>tū</i> , thou	तोहि <i>tohi</i> .
ई <i>ī</i> , this (non-honorific)	एहि <i>ehi</i> , एह <i>eh</i> , or ऐह <i>aih</i> .
ई <i>ī</i> , this (honorific)	हिनि <i>hini</i> or हिन <i>hin</i> .
ओ <i>ō</i> , that (non-honorific)	ओहि <i>ohi</i> , ओह <i>oh</i> , or ओह <i>auh</i> .
ओ <i>ō</i> , that (honorific)	हुनि <i>huni</i> or हुन <i>hun</i> .
जे <i>jē</i> , who (non-honorific)	जाहि <i>jāhi</i> .
जे <i>jē</i> , who (honorific)	जनि <i>janī</i> .
से <i>sē</i> , he (non-honorific)	ताहि <i>tāhi</i> .
से <i>sē</i> , he (honorific)	तनि <i>tanī</i> .
के <i>kē</i> , who ? (non-honorific)	काहि <i>kāhi</i> (not used as an adjective).
के <i>kē</i> , who ? (honorific)	कनि <i>kanī</i> .
कौ <i>kī</i> , what ? (substantive)	कथी <i>kathī</i> .
कोसो <i>keo</i> , anyone	काहु <i>kāhū</i> .

130. (2) The modern oblique form.—This is never used as  
an adjective. It is almost always the only form employed when  
the pronoun is used as a substantive and refers to an animate  
object. It is hence the only form used at the present day for  
personal pronouns. It is identical with the oblique form of the  
genitive, which is obtained by adding आ *ā* to the direct form of  
that case. Thus :—

Pronoun.	GENITIVE.	
	Direct.	Oblique.
मैं <i>mē</i> , I	मोर <i>mōr</i>	मोरा <i>mōrā</i> .
हम <i>ham</i> , I	हमर <i>hamar</i> or हमार <i>hamār</i>	हमरा <i>hamārā</i> .
तू <i>tū</i> , thou	तोर <i>tōr</i>	तोरा <i>tōrā</i> .
तौ <i>tā</i> or तें <i>tē</i> , thou	तोहर <i>tōhar</i> or तोहार <i>tohār</i>	तोहरा <i>tohārā</i> .
अपनहिं <i>ap<sup>n</sup>ahī</i> , self	अपन <i>appan</i> or अपन <i>apan</i>	अपना <i>ap<sup>n</sup>ā</i>
इ <i>i</i> , this (non-honorific)	इकर <i>ekar</i>	इकरा <i>ekārā</i> .
ई <i>ī</i> , this (honorific)	हिनक <i>hinak</i>	हिनका <i>hinākā</i> .
ओ <i>ō</i> , that (non-honorific)	ओकर <i>ōkar</i>	ओकरा <i>ōkārā</i> .
औ <i>ō</i> , that (honorific)	ऊनक <i>hunak</i>	ऊनका <i>hunākā</i> .
जे <i>jē</i> , who (non-honorific)	जकर <i>jakar</i>	जकरा <i>jakārā</i> .
जै <i>jē</i> , who (honorific)	जनिक <i>janik</i>	जनिका <i>janikā</i> .
से <i>sē</i> , he (non-honorific)	तकर <i>takar</i>	तकरा <i>takārā</i> .
सै <i>sē</i> , he (honorific)	तनिक <i>tanik</i>	तनिका <i>tanikā</i> .
के <i>kē</i> , who ? (non-honorific)	ककर <i>kakar</i>	ककरा <i>kakārā</i> .
कै <i>kē</i> , who ? (honorific)	कनिक <i>kanik</i>	कनिका <i>kanikā</i> .

To the remaining pronouns these observations do not apply. It will be observed that in the honorific forms the genitive ends in *k*, while all the other genitives end in *r*.

131. We have observed (see §§ 75, 76) that nouns substantive have no proper organic plural. When the idea of plurality has to be expressed it is done by adding new words indicating plurality, such as *सब sabh* or *सबहि sabahī*, all; *लोकनि lok<sup>n</sup>i*, people. The same is the case with pronouns. Their plurals are formed in

the same way. In the ancient Māgadhi Prakrit from which Maithilī is descended there were distinct organic plural forms, and (except in the case of the pronouns of the first and second persons) these old plural forms have survived in the shape of the honorific singulars, the old singulars being relegated to a non-honorific meaning. With regard to the pronouns of the first and second persons the case is somewhat different. In ordinary Maithilī, the old singulars (मैं *mē*, I and तू *tū*, thou) have fallen into disuse and are now only found in poetry. The old plural forms are now employed in the sense of the singular, and the plurals are now formed by the addition of सब *sabh*, etc. (as is also the case with the honorific pronouns mentioned above) and are really by origin double plurals.

132. It may be mentioned here that the pronoun of the second person has also an honorific form अहाँ *ahāñ*, अहाँ *ahañ* or अपने *apane* which will be described later on.

133. The employment of the old oblique form varies, and the different methods of employment will be described under each pronoun.

134. The genitives of the pronouns are freely used as possessive pronouns, and, when agreeing with a noun in an oblique case they are put into the modern oblique form described above. It will be convenient to give examples of this once for all here.

(a) DIRECT POSSESSIVE PRONOUNS AGREEING WITH NOUNS IN THE NOMINATIVE FORM:—

हमर रोज हरज होइत *hamar rāj haraj hōit*, my means of livelihood will be spoiled.

बिया कारन सुदै तोर जुमल *triyā kāran mudai tōr jumal*, for the sake of a woman your enemy has come.

अपन सब धन उड़ाय भिखारि भै गेल *appan sabh dhan urāy bhikhārī bhai gēl*, having wasted all his substance he became a beggar.

हुनक कानक सुनि *hunak kānab suni*, having heard her lamentations.

जकर बेदुली लाएल, तकर केहन सुरखी *jakar bedulī lāel, takar kehan surakhī*, how wonderful must be the beauty of her whose *bedulī* you have brought.

जकर खेत तकर धान *jakar khēt, takar dhān*, whose is the field, his is the paddy-crop.

तकर अकरार लिखि दाखिल करई *takar akrār likhī dākhil karāi*, write and file a bond to that effect (*lit.* of that).

ककर घोड़ बैक *kakar ghōṛ baik*, whose is the horse ?

(b) OBLIQUE POSSESSIVE PRONOUNS AGREEING WITH NOUNS IN THE OBLIQUE CASES :—

हमरा सिरकी में *hamarā sirakī mē*, in my hut.

तोहरा घर में *toharā ghar mē*, in your house.

गिरहस्थ अपना मन में कहलक *girhasth apnā man mē kahlak*, the farmer said in his own heart.

अपना चढ़ैक घोड़ी देल *apnā carhaik ghōṛī dēl*, he gave the mare of his own riding (*i.e.*, his own riding mare).

संग समाज सखी आइलि उनका फुलवाड़ी *saṅ samāj sakhī āilī hunakā phulwārī*, (her) companions and friends came (into) her garden.

उनका कारन *hunakā kāran*, for his sake.

These oblique forms are not always employed. The direct form is often used instead of the oblique form, but not *vice-versa*. The oblique form is never used instead of the direct form.

The following pairs are therefore both correct; though the second is the more usual :—

{ हमर सिरकी में *hamar sirakī mē*, and  
 { हमरा सिरकी में *hamarā sirakī mē*.

{ अपन चढ़ैक घोड़ी *appan carhaik ghōṛī*, and  
 { अपना चढ़ैक घोड़ी *apnā carhaik ghōṛī*.

And so for the other examples. But the following examples, in

which an oblique form is used instead of a direct form, are wrong :—

उनका कानब सुनि *hun<sup>a</sup>kā kānab sun<sup>i</sup>*.

जकरा खेत तकरा घान *jak<sup>a</sup>rā khēt tak<sup>a</sup>rā dhān*, this would mean 'to whom there is a field, to him there is a paddy-crop,' conveying an altogether different meaning.

तकरा अकरार लिखि *tak<sup>a</sup>rā ak<sup>a</sup>rār likh<sup>i</sup>*.

In phrases like हमरा सक नहिँ *ham<sup>a</sup>rā sak nah<sup>i</sup>*, I have no power (to do so and so), हमरा *ham<sup>a</sup>rā* is not a genitive. It is a dative, and the sentence literally translated is 'to me power is not.'

The above possessive pronouns do not change for gender in the modern language. 'My mother' is हमर माई *hamar māi*, not हमरि माई *hamar<sup>i</sup> māi*. In the old language, however, we now and then come across instances of the feminine.

135. Given the oblique form, the declension of pronouns closely follows that of nouns substantive. The principal points of difference are :—

(1) The Accusative singular is rarely the same as the nominative, but is in the oblique form either by itself or with the postposition केँ *kē*, added. Thus हम *ham*, I; हमरा *ham<sup>a</sup>rā* or हमरा केँ *ham<sup>a</sup>rā kē*, me. The honorific pronoun of the second person, अपन *ap<sup>a</sup>ne* or अहाँ *ahā*, and the interrogative pronoun की *kī*, what? are the only exceptions to this general statement.

(2) The Genitives are formed according to a different series of rules, as above explained.

(3) The Dative often drops the postposition केँ *kē*, an idiom which is not allowable in the case of nouns substantive. Thus हमरा केँ *ham<sup>a</sup>rā kē* or हमरा *ham<sup>a</sup>rā*, to me.

(4) Pronouns have the same form whether referring to masculine or feminine nouns.

(5) With the exception of the pronouns of the second person, they all want the vocative case.

## PERSONAL PRONOUNS.

136. There are three sets of personal pronouns, the first set referring to the first person, the second to the second person, and the third to the third. Each of the two last sets consists of two divisions—an honorific, and a non-honorific division. In other words, the pronouns of the second and third persons have each two forms, an honorific and a non-honorific. To people accustomed to deal with eastern languages, I need do no more than point out the fact, except to notice *en passant*, that in no Eastern Indo-Aryan language is this distinction carried to a greater length\* than in Maithili. The pronouns of the third person are identical with the Remote Demonstrative Pronouns, and will be dealt with under that head.

137. In order to clear the way, I commence with the two old singular forms of the pronouns of the first and second persons which at the present day are only used in poetry. These are मैं *mē*, I, and तू *tū*, thou, and are declined as follows:—

Nom.	मैं <i>mē</i> , I.	तू <i>tū</i> , thou.
Acc.	मोहि <i>mohi</i> , me.	तोहि <i>toh</i> , thee.
Instr.	मोहि सौं <i>mohi sō</i> , by me.	तोहि सौं <i>toh sō</i> , by thee.
Dat.	मोहि <i>mohi</i> , to me.	तोहि <i>toh</i> , to thee.
Abl.	मोहि सौं <i>mohi sō</i> , from me.	तोहि सौं <i>toh sō</i> , from thee.
Gen.	मोर <i>mōr</i> , my, of me.	तुअ <i>tua</i> , or तोर <i>tōr</i> , thy, of thee.
Loc.	मोहि सौं <i>mohi sō</i> , in me.	तोहि सौं <i>toh sō</i> , in thee.

The oblique forms of the genitive are मोरा *mōrā* and तोरा *tōrā*. In Vidyāpati, lxxix. 13, मोरा *mōrā* is employed as a dative of possession. नहिं मोरा टका अछि *nahi mōrā* (scanned as if it were मोर *mōra*) *takā ach*, there is not a rupee to me, I have no money.

\* It will be seen further on, that some verbs have not only a honorific and a non-honorific form depending on the subject, but have also another pair of honorific and non-honorific forms depending on the object.



The plural forms are not used. When necessary, the modern plurals are said to be employed instead, but I have never met an example of this.

138. It will be observed how closely the declensions of the pronouns of the first and second persons agree in the above paradigm. The same is the case in the modern pronouns, which are as follows :—

*Singular.*

Nom.	हम <i>ham</i> , I.	तौंह <i>tōh</i> , or तौ <i>tō</i> , thou.
Acc.	{ हमरा <i>hamarā</i> , हमरा के <i>hamarā kē</i> , }	{ तोहरा <i>toharā</i> , तोहरा के <i>toharā kē</i> , }
Instr.	{ हमरे <i>hamarē</i> , हमरा से <i>hamarā sē</i> , }	{ तोहरे <i>toharē</i> , तोहरा से <i>toharā sē</i> , }
Dat.	{ हमरा <i>hamarā</i> , हमरा के <i>hamarā kē</i> , }	{ तोहरा <i>toharā</i> , तोहरा के <i>toharā kē</i> , }
Abl.	हमरा से <i>hamarā sē</i> , from me.	तोहरा से <i>toharā sē</i> , from thee.
Gen.	हमर <i>hamar</i> , or हमार <i>hamār</i> , my, of me.	तोहर <i>tōhar</i> , or तोहार <i>tohār</i> , thy, of thee.
Loc.	हमरा में <i>hamarā mē</i> , in me.	तोहरा में <i>toharā mē</i> , in thee.
V.	...	हौ तौंह <i>hau tōh</i> , O thou.

## Plural.

Nom.	$\left\{ \begin{array}{l} \text{हम सब } ham\ sabh, \\ \text{हमरा सब } ham^a r\bar{a}\ sabh, \end{array} \right\} \text{we.}$	$\left\{ \begin{array}{l} \text{तौह सब } t\bar{o}h\ sabh, \\ \text{तौ सब } t\bar{o}\ sabh, \\ \text{तोहरा सब } toh^a r\bar{a}\ sabh, \end{array} \right\} \text{ye.}$
Acc.	$\left\{ \begin{array}{l} \text{हमरा सब } ham^a r\bar{a}\ sabh, \\ \text{हमरा सब के } ham^a r\bar{a}\ sabh\ k\bar{e}, \end{array} \right\} \text{us.}$	$\left\{ \begin{array}{l} \text{तोहरा सब } toh^a r\bar{a}\ sabh, \\ \text{तोहरा सब के } toh^a r\bar{a}\ sabh\ k\bar{e}, \end{array} \right\} \text{you.}$
Instr.	$\left\{ \begin{array}{l} \text{हमरा समैं } ham^a r\bar{a}\ sabh\h\bar{e}, \\ \text{हमरा सम सैं } ham^a r\bar{a}\ sabh\ s\bar{a}, \end{array} \right\} \text{by us.}$	$\left\{ \begin{array}{l} \text{तोहरा समैं } toh^a r\bar{a}\ sabh\h\bar{e}, \\ \text{तोहरा सम सैं } toh^a r\bar{a}\ sabh\ s\bar{a}, \end{array} \right\} \text{by you.}$
Dat.	$\left\{ \begin{array}{l} \text{हमरा सब } ham^a r\bar{a}\ sabh, \\ \text{हमरा सब के } ham^a r\bar{a}\ sabh\ k\bar{e}, \end{array} \right\} \text{to us.}$	$\left\{ \begin{array}{l} \text{तोहरा सब } toh^a r\bar{a}\ sabh, \\ \text{तोहरा सब के } toh^a r\bar{a}\ sabh\ k\bar{e}, \end{array} \right\} \text{to you.}$
Abl.	हमरा सम सैं $ham^a r\bar{a}\ sabh\ s\bar{a}$ , from us.	तोहरा सम सैं $toh^a r\bar{a}\ sabh\ s\bar{a}$ , from you.
Gen.	हमरा समक $ham^a r\bar{a}\ sabhak$ , our, of us.	तोहरा समक $toh^a r\bar{a}\ sabhak$ , your, of you.
Loc.	हमरा सम में $ham^a r\bar{a}\ sabh\ m\bar{e}$ , in us.	तोहरा सम में $toh^a r\bar{a}\ sabh\ m\bar{e}$ , in you.
Voc.	... ..	$\left. \begin{array}{l} \text{हो तौह सब } hau\ t\bar{o}h\ sabh, \\ \text{हो तोहरा सब } hau\ toh^a r\bar{a}\ sabh, \end{array} \right\} \text{O ye.}$

Instead of *सभ sabh* we may as usual employ *सबहि sabahi* or *लोकनि lokani* throughout, except that it is not customary to use them with the direct forms *हम ham*, and *तौह tōh* or *तौ tō*. Thus we do not hear *हम सबहि ham sabahi*, or *तौह लोकनि tōh lokani*. In the genitive plural we can, as usual, have *सभ केर sabh kēr*, instead of *सभक sabhak*.

The terminations *हिं hī* and *हुं hū* are often added to these pronouns. The former gives emphasis, and the second means 'also.'

Thus *हमहिं hamahī*, I (emphatic), I alone, as distinguished from other people; *हमहुं hamahū*, I also; *तौहुं tōhū*, thou also; *हमरहुं hamarāhū* (with shortening of the final vowel of *हमरा hamarā*), to me also.

139. *तौह tōh* and *तौ tō* are non-honorific pronouns of the second person. There are two honorific pronouns of this person, *अहाँ ahāñ* or *अहँ ahañ*, and *अपने apne*.

These are declined exactly like substantives, and have no oblique form. Thus, genitive *अहाँक ahāñk*, or *अहँक ahañk*, and *अपनेक apnek*, your. The only irregularity is the instrumental singular, the various forms of which are:—

<i>अहँ ahañ</i> , <i>अहाँ सँ ahāñ sā</i> , or <i>अहँ सँ ahañ sā</i> ,	} by you.
and <i>अपने सँ apne sā</i> ,	

The plural is, as usual:—

*अहाँ (or अहँ) सभ ahāñ (or ahañ) sabh*, *सबहि sabahi*, or *लोकनि lokani*,

*अपने सभ apne sabh*, etc.

*अपने apne* is more honorific than *अहाँ ahāñ*. The latter is sometimes even used when talking to inferiors. *अहाँ ahāñ*, in fact, is *polite*; while *तौह tōh* is *rude* or *vulgar*.

In Hindōstānī *आप āp*, your honour, is construed with the verb in the third person plural, as in *आप कहाँ जाते हैं āp kahāñ jātē*

*haṛ*, where is your honour going? In Maithili, on the contrary, अहाँ *ahā* and अपने *ap<sup>ne</sup>*, are construed with the second person honorific of the verb, as in अपने बहुत नीक कथा कहल *ap<sup>ne</sup> bahut nīk kathā kahal*, your honour made a very excellent remark.

#### THE REFLEXIVE PRONOUN.

140. Closely connected with the foregoing is the Reflexive Pronoun अपनेहिं *ap<sup>nah</sup>* or अपने *ap<sup>ne</sup>*, self, which is employed exactly like the Hindōstānī आप *āp*, genitive अपना *ap<sup>nā</sup>*, always referring to the person of the subject of the sentence.

The genitive of अपनेहिं *ap<sup>nah</sup>* is अपन *apan*, or अपन अपन, own, with an oblique form अपना *ap<sup>nā</sup>*, which is also used as an oblique base. Thus, Acc. Dat. अपना *ap<sup>nā</sup>*, or अपना के *ap<sup>nā</sup> kē*, to oneself.

The nominative plural is अपनेहिं (or अपने) सब *ap<sup>nah</sup> sabh* (or *ap<sup>ne</sup> sabh*, सबहिं *sabh*, or लोकनि *lok<sup>ni</sup>*. The oblique cases of the plural are formed from the base अपना सब *ap<sup>nā</sup> sabh*, etc. Thus Gen. plural अपना सबक *ap<sup>nā</sup> sabhak*, अपना सबहिक *ap<sup>nā</sup> sab<sup>hik</sup>*, अपना लोकनिक *ap<sup>nā</sup> lok<sup>nik</sup>*, of selves.

The Locative plural, अपना सब में *ap<sup>nā</sup> sabh mē*, or (as frequently happens) with the plural suffix dropped, अपना में *ap<sup>nā</sup> mē* means 'amongst themselves,' like the Hindōstānī आपस में *āpas mē*.

The following are examples of the use of this pronoun:—

अपनेहिं बिलास सँ गेल सरलोगवा *ap<sup>nah</sup> bilās saṁ gēl saralōgavā*, he himself, after enjoyment (of this life), went to heaven.

अपने ब्राह्मणीक रूप धै बंगनिआ चढ़ल *ap<sup>ne</sup> brāhmanīk rūp dhai bānganiā caḍhal*, she herself, taking the form of a Brāhmaṇ woman, ascended the bank.

अपन मरोटी अपने गाय गवैत चलू जोगिया गाम, *apan maroṭī ap<sup>ne</sup> gāy gavait chalū jogiyā gām*

*ap<sup>ne</sup> gāy gabarī calū jogiyā gām*, having sung our own death-song let us go singing to the village of Jogiyā.

अपन बड़ बेटी रखलन्ह घर सुताय *apan bah<sup>ā</sup> bēṭī rakh<sup>lanh</sup> ghar sutāy*, he has put his own daughter-in-law and daughter to sleep at home.

बेरी अपना बस में आवि जाय *bārī ap<sup>nā</sup> bas mē āv<sup>i</sup> jāy*, (if) an enemy come into one's own power.

अपना में भेलि कै कै रहबह *ap<sup>nā</sup> mē mēl<sup>i</sup> kai k<sup>ā</sup> rah<sup>bāh</sup>*, you will remain at peace amongst yourselves, *i.e.*, with each other.

#### THE DEMONSTRATIVE PRONOUNS, AND PRONOUN OF THE THIRD PERSON.

141. There are two Demonstrative Pronouns,—a Proximate, *इ* or *ई*, this, and a Remote, *ओ*, that. The Remote Demonstrative Pronoun is also used as a Pronoun of the third person, with the meaning of 'he,' 'she,' or 'it.'

142. Each of these pronouns has two forms, a non-honorific and an honorific. Each of these latter, again, has two forms, the old, and the modern.

They are either substantives or adjectives. When used as substantives they are declined throughout. When used as adjectives they are unchanged when the substantive with which they are in agreement is in the form of the nominative, and are put in the old oblique form when the substantive is not in that form. Thus, *ई नेना* *ī nēnā*, this boy; *ओ नेना* *ō nēnā*, that boy; *ई सभ नेना* *ī sabh nēnā*, or *ई नेना सभ* *ī nēnā sabh*, these boys; *ओ सभ नेना* *ō sabh nēnā*, or *ओ नेना सभ* *ō nēnā sabh*, those boys; but *इ नेनाक* *eh<sup>i</sup> nēnāk*, of this boy; *ओ नेनाक* *oh<sup>i</sup> nēnāk*, of that boy; *इ सभ नेनाक* *eh<sup>i</sup> sabh nēnāk*, or *इ नेना सभक* *eh<sup>i</sup> nēnā sabhak*, of these boys; *ओ सभ नेनाक* *oh<sup>i</sup> sabh nēnāk*, or *ओ नेना सभक* *oh<sup>i</sup> nēnā sabhak*, of those boys.

वेना सभक *oh<sup>i</sup> nənā sabhak*, of those boys. The modern oblique forms are never used in this way.

Other examples of the adjectival use of these pronouns are:—

प्रहि बेकूप के कहाँ तक नीक अकिल हैतैक, *eh<sup>i</sup> bekūph kē kahā<sup>ũ</sup> tak nīk akil haitaik*, how far will wisdom come to this fool.

प्रहि फसलक की रंग अहि *eh<sup>i</sup> phasilak kī rang ach<sup>i</sup>*, what is the prospect of this harvest.

ओहि राति के कतई चलैत गेल *oh<sup>i</sup> rāt<sup>i</sup> kā katah<sup>ũ</sup> calait gēl*, that night he went away somewhere.

ओहि रसायनीक ठेकान नहिं लागल *oh<sup>i</sup> rasāy<sup>ũ</sup>nik thēkān nah<sup>i</sup> lāgal*, no trace was found of that alchemist.

144. When used as substantives, the non-honorific pronouns have two forms,—one referring to inanimate objects and using the old oblique form, while the other refers only to animate objects and uses the modern oblique form. Thus प्रहि में *eh<sup>i</sup> mē*, in this (thing); प्रकार में *ekarā mē*, in this (living creature); ओहि में *oh<sup>i</sup> mē*, in that (thing), in it; ओकरा में *okarā mē*, in that (living creature), in him, in her.

There are thus three declensions of Demonstrative Pronouns when used as substantives, viz:—

(a) Non-honorific inanimate.

(b) Non-honorific animate.

(b) Honorific animate.

It stands to reason that an honorific inanimate declension is not likely to occur. The following is the declension of Demonstrative Pronouns.

## 145. (a) NON-HONORIFIC INANIMATE.

*Singular.*

	इ <i>i</i> or ई <i>ī</i> , this.	ओ <i>ō</i> , that.
Nom.	इ <i>i</i> or ई <i>ī</i> , this	ओ <i>ō</i> , that.
Acc.	इ <i>i</i> , ई <i>ī</i> , ग्रहि <i>eh<sup>i</sup></i> , ग्रहि के <i>eh<sup>i</sup></i> ओ <i>ō</i> , ओहि <i>oh<sup>i</sup></i> , ओहि के <i>oh<sup>i</sup></i> कइ, <i>kē</i> , this.	that.
Instr.	एँ <i>ē</i> , ग्रहि सँ <i>eh<sup>i</sup></i> सँ, by this.	ओहि सँ <i>oh<sup>i</sup></i> सँ, by that.
Dat.	ग्रहि <i>eh<sup>i</sup></i> , ग्रहि के <i>eh<sup>i</sup></i> कइ, to this.	ओहि <i>oh<sup>i</sup></i> , ओहि के <i>oh<sup>i</sup></i> कइ, to that.
Abl.	ग्रहि सँ <i>eh<sup>i</sup></i> सँ, from this.	ओहि सँ <i>oh<sup>i</sup></i> सँ, from that.
Gen.	एकर <i>ekar</i> , of this.	ओकर <i>okar</i> , of that.
Loc.	एहि में <i>eh<sup>i</sup></i> में, in this.	ओहि में <i>oh<sup>i</sup></i> में, in that.

*Plural.*

Nom.	इ सब <i>i sabh</i> , or ई सब <i>ī sabh</i> , ओ सब <i>ō sabh</i> , these.	those.
Acc.	ग्रहि सब (के) <i>eh<sup>i</sup></i> <i>sabh</i> (कइ), ओहि सब (के) <i>oh<sup>i</sup></i> <i>sabh</i> (कइ), to these.	ओहि सब (के) <i>oh<sup>i</sup></i> <i>sabh</i> (कइ), to those.

Similarly for the other cases. As usual, in the plural we can use सबहि *sabahi* or लोकनि *lokani* instead of सब *sabh*. Examples of the use of this form of the demonstrative pronoun are :—

दिनका फुरसति देब *hin<sup>a</sup>kā phursati dēb*, I will give him leave to depart.

इनका माप बाप मारी देलक *hun<sup>a</sup>kā māe bāp gārī dēlak*, have the father and mother given abuse to her (i.e., have they abused her).

Instead of *प्रहि eh<sup>i</sup>*, we may have, throughout, *प्रह eh* or *प्रेह aih*, and similarly for *ओहि oh<sup>i</sup>*, we may have *ओह oh* or *ओह auh*. I have not noted any instrumental form of *ओ ō*, corresponding to the *एँ ई* of *ई ī*. The genitives singular *एकर ēkar* and *ओकर ōkar* are contractions of *प्रहि कर eh<sup>i</sup> kar* and *ओहि कर oh<sup>i</sup> kar* respectively. I have not met with forms like *प्रहिक ehik* or *ओहिक ohik*, as we might expect. The plural suffix may be *सबहि sabah<sup>i</sup>* instead of *सभ sabh*. *लोकनि lokani* cannot be used, as the pronouns refer only to inanimate objects.

As examples of these inanimate non-honorific pronouns, we may quote :—

ई एकर आठम बिआन थिके *ī ēkar āṭham biān thikai*, this is the eighth calving of this one (referring to a cow).

ई ले जाह *ī lē jāh*, take away this.

प्रहि नहिँ जनली अहाँ भद्री बी *eh<sup>i</sup> nah<sup>i</sup> jan<sup>ālī</sup> ahāṁ bhadri bī*, I did not know this, that your honour is Bhadrī.

प्रहि सँ ई फल बहरादअहि *eh<sup>i</sup> sã ī phal baharāi-ach<sup>i</sup>*, from this 15. When comes out, i.e., the moral of this is the following (and ताहि tāh<sup>i</sup>) of the used when in agreement with a noun in an oblique case. Examples of the adjectival use of these pronouns are as follows :—

जे चीज बसु सभ अहाँक नोकसान भेल अहि, से सभ पड़ैत *jē cīj bastu sabh ahāṁk nokasān bhēl ach<sup>i</sup>, sē sabh pahūcat*, all your property which has been spoilt, will arrive (i.e., be restored).

जे लोक आपल बल से लोक गेल *jē lōk āel chal, sē lōk gēl*, the man who came, went.

आहि लोकक खेत ताहि लोकक धान *jāh<sup>i</sup> lōkak khēt, tāh<sup>i</sup> lōkak dhān*, the person who owns the field, owns the paddy.



## 146. (b) NON-HONORIFIC ANIMATE.

This is declined like the inanimate pronoun, except that प्रकरा *ekarā* is substituted for एहि *ehi* and ओकरा *okarā* for ओहि *ohi*. Thus:—

*Singular.*

Nom.	इ <i>i</i> or ई <i>ī</i> , this	ओ <i>ō</i> , that.
Instr.	{ प्रकरे <i>ekarē</i> , प्रकरा से <i>ekarā sē</i> , }	{ by this. ओकरा से <i>okarā sē</i> , by that.
Dat.	{ प्रकरा <i>ekarā</i> , प्रकरा के <i>ekarā kē</i> , }	{ ओकरा <i>okarā</i> , ओकरा के <i>okarā kē</i> , } to that.
Gen.	एकर <i>ekar</i> , of this.	ओकर <i>okar</i> , of that.

*Plural.*

Nom.	इ सब <i>i sabh</i> , ई सब <i>ī sabh</i> , etc., ओ सब <i>ō sabh</i> , etc., those. these.
Dat.	प्रकरा सब (के) <i>ekarā sabh (kē)</i> , ओकरा सब (के) <i>okarā sabh (kē)</i> , to these. to those.

Similarly for the other cases. I have not noted any instrumental form of ओ *ō*, corresponding to the *anīm*.

the plural, instead of सब *sabh*, तसु *tasu*, of that, of him.

Loc. जाहि से *jāhī sē* *mē*, in which. ताहि से *tāhī sē* *mē*, in that.

*Plural.*

Nom.	जे सब <i>jē sabh</i> , which, who. से सब <i>sē sabh</i> , those, they.
Acc.	जाहि सब (के) <i>jāhī sabh kē</i> , ताहि सब (के) <i>tāhī sabh (kē)</i> , which, who. those, they.
Instr.	जाहि सब से <i>jāhī sabh sē</i> , by ताहि सब से <i>tāhī sabh sē</i> , by which, by whom. those, by them.
Dat.	जाहि सब (के) <i>jāhī sabh (kē)</i> , to ताहि सब (के) <i>tāhī sabh (kē)</i> , to which, to whom. those, to them.

एकर आठम बिआन *ekar āṭham biān*, her eighth calving.

जेहि सौं ओकर परबारा होइक से अबस्य कर्तब्य थीक *jehi saũ*  
*ekar parabaraṣ hōik sē abasya kartabya thik*, we must cer-  
tainly do what is necessary for its (the child's) support.

प्रकरा सभ कौं किछु कै देखाबी *ekarā sabh kē kichu kai dekhābī*,  
having done something, let me show it to all these (*viz.*  
to his sons).

प्रकरा सबहि कै हमरा लग पठाए देह *ekarā sabahī kē hamarā lag*  
*paṭhāe daih*, send all these (*viz.*, dogs) to me.

हिं *h* added to these oblique forms gives emphasis, while *हं* *h* when suffixed, means 'also.' Thus प्रकरहिं कै *ekarahi kē*, it is to this one; ओकरहं पठाए दिऔक *okarah paṭhāe diauk*, send him also. Observe that the final आ *ā* of प्रकरा *ekarā* and ओकरा *okarā* is shortened before these suffixes.

#### 147. (c) HONORIFIC.

The old honorific oblique forms of ई *ī* and ओ *ō* are हिनि *hinī* जाहि *jāhi* स नाम चली *sā nam calī* respectively. We meet them variously spelt. Sometimes *sē hamar kiriyā kaīāh*, in *hūn*; sometimes हिनि *hinī* and name may continue, so perform our funeral rites.

In the following the final *ī* of जाहि *jāhi* has been lengthened for the sake of metre.

जाहौं सँ किछु पाबिस्य सहिष्य कडु बें *jāhī sā kichu pābisā, sahīṣa*  
*kaṛui bēn*, from whomsoever you would receive benefits, you must bear abusive words.

बै प्रक कथा सभ सिखाए दिअइ कि जाहि सँ तोहरा लाभ हैतइ *kaiek*  
*kāthā sabh sikhāe diahī, ki jāhī sā tōharā lābh haiṭah*, I will teach you several sayings from which there will be gain to you.

148. The modern oblique form is the oblique genitive of the old oblique form. Thus, हिनका *hin<sup>a</sup>kā* and ऊनका *hun<sup>a</sup>kā*, of which हिनिका *hinikā*, हिनका *hinh<sup>a</sup>kā*, हिन्हिका *hinhikā*, and ऊनिका *hunikā*, ऊनका *hunh<sup>a</sup>kā*, ऊन्हिका *hunhikā*, are optional varieties.

149. The declension of the honorific pronoun is the same as that of the non-honorific, substituting हिनका *hin<sup>a</sup>kā* and ऊनका *hun<sup>a</sup>kā*, or any of the optional spellings, for प्रकरा *ek<sup>a</sup>rā* and ओकरा *ok<sup>a</sup>rā*, respectively. Thus:—

*Singular.*

Nom.	इ <i>i</i> or ई <i>ī</i> , this.	ओ <i>ō</i> , that.
Instr.	हिनका सँ <i>hin<sup>a</sup>kā sã</i> , by this.	ऊनका सँ <i>hun<sup>a</sup>kā sã</i> , by that.
Dat.	$\left\{ \begin{array}{l} \text{हिनका } hinakā, \\ \text{हिनका कँ } hinakā kē, \end{array} \right\}$	$\left\{ \begin{array}{l} \text{to} \\ \text{this.} \end{array} \right\} \left\{ \begin{array}{l} \text{ऊनका } hunakā, \\ \text{ऊनका क } hunakā kē, \end{array} \right\} \left\{ \begin{array}{l} \text{to} \\ \text{that.} \end{array} \right\}$
Gen.	$\left\{ \begin{array}{l} \text{हिनक } hinak, \\ \text{हिनकर } hinakar, \end{array} \right\}$	$\left\{ \begin{array}{l} \text{of this.} \\ \text{ऊनक } hunak, \\ \text{ऊनकर } hunakar, \end{array} \right\} \left\{ \begin{array}{l} \text{of that.} \end{array} \right\}$

*Plural.*

Nom.	इ सभ <i>i sabh</i> , ई सभ <i>ī sabh</i> , etc., ओ सभ <i>ō sabh</i> , these.
Loc.	जहि में <i>jāhi mē</i> in ... of these pronouns have noted. Such are जह <i>jāh</i> , who, सेह <i>seh</i> , सेह <i>saih</i> , सोप्र <i>sōe</i> , even he सेओ <i>sēō</i> , सेहो <i>sēhō</i> , सेहओ <i>seh-o</i> , he also. Thus,—

सेह चतुर जन जेह बुझत अबघारी *saiha catura jana jaiha bujhata abadhārī*, they alone are wise who can understand it correctly (Vid. xvii. 7).

तनिका सेह पै नाह *tanikā seh pai nāh*, he alone (will be) a husband to her.

चानन लाग बिखम सर सोप्र *cānana lāga bikhama sara sōe*, the application of sandalwood,—even that is an intolerable arrow (Vid. xvii. 3).

हुनिका माता नहिं *hunikā mātā nahī*, to him there is no mother,  
he has no mother.

हुनक कानब सुनि *hunak kānab sunī*, hearing her weeping.

150. The above genitives एकर *ekar*, ओकर *okar*, हिनक *hinak*,  
or हिनकर *hinakar* and हुनक *hunak* or हुनकर *hunakar*, are usually  
all put into the oblique form when agreeing with a noun in an  
oblique case. Examples of this will be found in § 134 *ante*.

#### THE RELATIVE AND CORRELATIVE PRONOUNS.

151. The Relative Pronoun is जे *jē*, who, which, and its Cor-  
relative is से *sē*, he, she, it, that.

152. As in the case of the Demonstrative Pronouns, each has  
two forms, a non-honorific and an honorific; and the non-honorific  
form, again, may be animate or inanimate. There is, however  
this difference, that in the Instrumental, Ablative, and Genitive  
singular, and throughout the plural, the form usually employed  
for inanimate nouns may also be employed for animate ones.

सिपे तेनू used as adjectives, the oblique forms (जाहि  
तो पय जीबयि जीबे *tō paya jībaya jībē* non-honorific inanimate declension are  
living (Vid. x. 10).

तेई बहि गेल हावा *tēi bahī gel hāwā*, exactly so did the wind  
blow.

तेओ धसल केस पासे *tēo dhasala kēsa pāsē*, therefore also my hair  
was disordered (Vid. xl. 7).

तेओ तुलित नहिं भेला *taio tulita nahī bhēlā*, still it did not equal  
(the beauty of thy face) (Vid. vi. 4).

तेओ कुसुदिनि करय अनंदा *taiao kumudini karaya anandā*, never-  
theless the water-lily rejoices (Vid. xlv. 6).

आहि बन सिकिओ ने डोले ताहि बन हम्सा है लहे *jāh<sup>i</sup> ban siki-ō ne dōlai, tāh<sup>i</sup> ban hansā chai larai*, (in) the forest where even the reeds are motionless, his soul is fighting.

154. When used as a substantive, the inanimate non-honorific form is declined as follows. The Instrumental, Ablative, and Genitive singular, and the whole of the plural can be also used to refer to animate nouns.

155. (a) NON-HONORIFIC INANIMATE.

*Singular.*

जे *jē*, which, who.

से *sē*, he, she, it, that.

Nom. जे *jē*, which.

से *sē*, that.

Acc. आहि (जे) *jāh<sup>i</sup> (kē)*, to which. ताहि (से) *tāh<sup>i</sup> (kē)*, to that.

Instr. { जे *jē* } by which, { ते *tē* } by that.  
 { आहि से *jāh<sup>i</sup> sē*, } by whom. { ताहि से *tāh<sup>i</sup> sē*, } by him.

Dat. आहि (जे) *jāh<sup>i</sup> (kē)*, to which. ताहि (से) *tāh<sup>i</sup> (kē)*, to that.

Abl. आहि से *jāh<sup>i</sup> sē*, from which, ताहि से *tāh<sup>i</sup> sē*, from that,  
 from whom. from whom.

Gen. जस *jas*, of which, of whom or these pronouns have

noted. Such are जह *jah*, who, सेह *seh*, सेह *saih*, सोह *sōe*, even he सेओ *sēō*, सेहो *sēhō*, सेहओ *seh-o*, he also. Thus,—

सेह चतुर जन जेह बुझत सबधारी *saiha catura jana jaiha bujhata abadhāri*, they alone are wise who can understand it correctly (Vid. xvii. 7).

तनिका सेह पै नाह *tanikā seh pai nāh*, he alone (will be) a husband to her.

चानन लाग बिखम सर सोह *cānana lāga bikhama sara sōe*, the application of sandalwood,—even that is an intolerable arrow (Vid. xvii. 3).

- Abl. जाहि सभ सँ *jāhī sabh sã*, from ताहि सभ सँ *tāhī sabh sã*, from  
which, from whom. those, from them.
- Gen. जाहि सभक *jāhī sabhak*, of ताहि सभक *tāhī sabhak*, of  
which, of whom. those, of them.
- Loc. जाहि सभ में *jāhī sabh mē*, in ताहि सभ में *tāhī sabh mē*, in  
which, in whom. those, in them.

Instead of जाहि *jāhī* and ताहि *tāhī*, we sometimes find in poetry जा *jā* and ता *tā*. We also sometimes have जेहि *jehī* and तेहि *tehī*, which are properly Bhojpuri. From this last we have an instrumental जेहिं *jehī* and तेहिं *tehī*, which are used adverbially, to mean 'as,' 'so.' The Genitives जसु *jasu*, and तसु *tasu*, are only used in proverbs and poetry. In one place Vidyāpati has तासि *tāsī* (xviii, 7). I have not met forms like जाहिक *jāhik* and ताहिक *tāhik*, which we might expect. The plural suffix may, as usual, be सबहि *sabhi* or लोकनि *lokani* instead of सभ *sabh*. As examples of this form of the honorific pronoun we may quote:—

जे आएल से गेल *jē āel sē gēl*, he who came, went.

सिपे ते नैवा से हमर किरिया करै *jāhī sã nēm calainhī*,  
पय जीबयि जीवे *tō payā* order that (*lit.* from which) our  
living (Vid. x. 10).

तेई बहि गेल हावा *tēī bahī gēl hāwā*, exactly so did the wind  
blow.

तेओ धसल केस पासे *tēo dhasala kēsa pāsē*, therefore also my hair  
was disordered (Vid. xl. 7).

तेओ तुलित नहिं भेला *taio tulita nahī bhēlā*, still it did not equal  
(the beauty of thy face) (Vid. vi. 4).

तेओ कुमुदिनि करय अनंदा *taiao kumudini karaya anandā*, never-  
theless the water-lily rejoices (Vid. xlvi. 6).



जकरा जा सँ रीती दुरइक दुरि गेलें दोगुन पिरौती *jakarā jā sǎ rītī durahukū duri gēlē doguna pīrītī*, to whom, with whom there is affection (*i.e.*, when there is mutual affection), the love is twice as strong the more distant they are from each other (Vidyāpati, xlvī. 1).

ता सम *tā sama*, like that (Vidyāpati, xvi. 2).

जेहि सँ ओकर परबरस होइक *jehī saũ ōkar parabaras hōik*, so that (*lit.* from which) its support may be, (we must take precautions for the child's support).

तेहि अबसर *tehī abasara*, at that time (Vid. xxviii. 4).

जेहिं ट्रेलाह तेहिं गेला, *jehī aīlāh tehī gē'ā*, as he came, so he went.

जसु मन परम तरासै *jasu mana parama tarāsē*, in whose heart there is exceeding fear (Vid. vii. 5).

तसु साहस नहिं सौमा *tasu sāhasa nahī sīmā*, there is no limit to her courage (Vid. vii. 4).

तासि रिपु *tāsī ripu*, his foe (Vid. xviii. 7).

156. Several emphatic forms of these pronouns have been noted. Such are जेह *jeh*, who, सेह *seh*, सेह *saih*, सोइ *sōe*, even he : सेहो *sēō*, सेहो *sēhō*, सेहो *seh-o*, he also. Thus,—

सेह चतुर जन जेह बुझत अबधारी *saiha catura jana jaiha bujhata abadhārī*, they alone are wise who can understand it correctly (Vid. xvii. 7).

तनिका सेह पै नाह *tanikā seh pai nāh*, he alone (will be) a husband to her.

चानन लाग बिखम सर सोइ *cānana lāga bikhama sara sōe*, the application of sandalwood,—even that is an intolerable arrow (Vid. xvii. 3).

सेहओ दुरि गेला *seha-o duri gēlā*, that also went far away (Vid. lxxiii. 4).

सेहो थिक ओहि ठामा *sehō thika ohī thāmā*, that also is in that place (Vid. xvii. 3).

157. It will have been noticed from the above that while *से se* is generally employed as a correlative, it is sometimes used as an independent demonstrative pronoun. Its Instrumental singular appears under various forms, such as *तै taī*, *तौ taū*, *तौ tau*, *तो tō*, or with emphatic *ई ī*, *तैई tēī*, or with emphatic *ओ o*, *तैओ tēo*, *तैओ taio*, or *तैओओ taiao*, all of which are commonly used adverbially. Thus :—

तै नहिं करथि गरासे *tē nahī karathī garāsē*, therefore he does not devour it (Vid. xiv. 8).

तै नहिं कमल सुखाई *taī nahī kamala sukhāī*, therefore the lotus does not wither (Vid. xiv. 6).

तौ पय जीबे अधर सुधा रस जो पय पीबे *taū paya jībē, adhara sudhā-rasa jāū paya pībē*, so long will it live, as long as it sips the nectar of the lower lip (Vid. ii. 5).

तो पय जीबथि जीबे *tō paya jībathi jībē*, so long will he remain living (Vid. x. 10).

तैई बहि गेल हावा *tēī bahī gēl hāwā*, exactly so did the wind blow.

तैओ धसल केस पासे *tēo dhasala kēsa pāsē*, therefore also my hair was disordered (Vid. xl. 7).

तैओ तुलित नहिं भेला *taio tulita nahī bhēlā*, still it did not equal (the beauty of thy face) (Vid. vi. 4).

तैओओ कुमुदिनि करय अनंदा *taiao kumudini karaya anandā*, nevertheless the water-lily rejoices (Vid. xlvi. 6).



## 158. (b) NON-HONORIFIC ANIMATE.

This is declined like the inanimate pronoun, except that **जकरा** *jakārā* is substituted for **जाहि** *jāhī*, and **तकरा** *takārā* for **ताहि** *tāhī*. Thus:—

*Singular.*

Nom.	जे <i>jē</i> , who.	से <i>sē</i> , he, she, that.
Instr.	$\left\{ \begin{array}{l} \text{जकरें } jakārē, \\ \text{जकरा सँ } jakārā sã, \end{array} \right\}$	$\left\{ \begin{array}{l} \text{तकरें } takārē, \\ \text{तकरा सँ } takārā sã, \end{array} \right\}$
	by whom.	by him, &c.
Dat.	जकरा (कें) <i>jakārā (kē)</i> , to whom.	तकरा (कें) <i>takārā (kē)</i> , to him, &c.
Gen.	जकर <i>jakar</i> , whose.	तकर <i>takar</i> , his, her, its.

*Plural.*

Nom.	जे सभ <i>jē sabh</i> , who.	से सभ <i>sē sabh</i> , they.
Dat.	जकरा सभ (कें) <i>jakārā sabh (kē)</i> , to whom.	तकरा सभ (कें) <i>takārā sabh (kē)</i> , to them.

Similarly for the other cases. In the plural, as usual, **सबहि** *sabahi* or **लोकनि** *lokani* may be substituted for **सभ** *sabh*. Occasionally we come across **जेकर** *jēkar* instead of **जकर** *jakar*, **जेकरा** *jēkarā* instead of **जकरा** *jakārā*, **तेकर** *tēkar* instead of **तकर** *takar*, and **तेकरा** *tekārā* instead of **तकरा** *takārā*. These are properly Bhojpuri forms.

As examples of these non-honorific animate pronouns we may quote:—

जकर खेत तकर धान *jakar khēt, takar dhān*, whose is the field, his is the paddy-crop.

जकर लाठी तकर महीस *jakar lāthī takar mahīs*, he who owns the cudgel owns the buffalo.

जकरा सँ रस चूनि रहल अछि *jakarā sã ras cūb<sup>i</sup> rahal ach<sup>i</sup>*,  
(grapes) from which the juice is exuding (here the pronoun  
is, exceptionally, inanimate).

जेकर बनल अखड़वा तेकर बारहो मास *jēkar banal akhaṛawā tēkar  
bār<sup>aho</sup> mās*, he whose (fields) are ready in *Āṣāḍh*, is ready  
also all the year round.

हिं *h<sup>i</sup>* (even), and ऊँ *h<sup>u</sup>* (also), are added as in the case of  
demonstratives. Thus (Vid. l. 4).

प्रहि अवसर पड़ मिलन जेहन मुख ।

जकरहिं होप्र से जान ॥

*ehi abusara pahu milana jehana sukha* |

*jakarahi<sup>h</sup> hoe sē jāna* ॥

Only she that hath experienced them, knows the bliss of the  
tryst with the beloved at such a time.

### 159. (c) HONORIFIC ANIMATE.

The honorific oblique forms of जे *jē* and से *sē* are जानि *jan<sup>i</sup>* and  
तनि *tan<sup>i</sup>*, respectively. We thus get the following declension  
which is exactly parallel to that of ई *ī* and औ *ō* :—

#### Singular.

Nom.	जे <i>jē</i> , who.	से <i>sē</i> , he, she, that.
Instr.	जनि <i>janikā sã</i> , by whom.	तनि <i>tanikā sã</i> , by him, her.
Dat.	जनि ( केँ ) <i>janikā (kē)</i> , to whom.	तनि ( केँ ) <i>tanikā (kē)</i> , to him, her.
Gen.	जनि <i>janik</i> , जनि <i>janikar</i> , whose.	तनि <i>tanik</i> , तनि <i>tanikar</i> , his, hers.

## Plural.

Nom. जे सब *jē sabh*, who.

से सब *sē sabh*, they.

Dat. जनिका सब (कें) *janikā sabh* तनिका सब (कें) *tanikā sabh*  
(*kē*), to whom. (*kē*), to them.

And so on for the other cases. As usual, in the plural we can use सबहि *sabhi*, or लोकनि *lokani* instead of सब *sabh*. Examples of these honorific forms are:—

कैहन जनिकर चाकरी तेहनँ सन भरि देखि *jehan janikar cākari, tehanē-san bharī dēthi*, as is each one's (*lit.* whose) service, exactly so he pays in full.

बैयो जमानत दे कें बचलहि जनिका अमला नेही *keō jamānat dai kē bacalāh, janikā amālā nēhī*, some, to whom there was affection on the part of the court officials, got off by giving bail.

जनिक प्रहन धनि *janika ehana dhani*, (a man) whose wife is so (beautiful), (Vid. li. 2).

कि कहव तनिक गैयाने *ki kahava tanika gēyānē*, what shall I say (about) his wisdom? (Vid. xxii. 2).

160. I have not noted any occurrence of the employment of the oblique genitive of जे *jē*, though, of course, it is commonly heard colloquially. For से *sē*, we have the following pair of examples:—

## Direct Genitive—

लाख गरि देखें, तकर उतर हम नहिँ किहू कहलोक *lākh garī dēlē, takar utar ham nahī kichū kahalok*, a thousand abuses didst thou give me, but I said to thee no answer to (*lit.* of) it.

## Oblique Genitive—

तकरा बल सें गुलामी जट चरबैत अहि *takarā bal sē gulāmī jat charabait ahi*, through her might Gulāmī Jat is grazing (cattle).

## 161. INTERROGATIVE PRONOUNS.

There are two interrogative pronouns, *viz.*, के *kē*, who ? and की *kī*, what ? The former only refers to animate objects, and the latter only to inanimate.

162. When employed as adjectives के *kē* and की *kī* become कौन *kōn* or कौन *kaun*, but when agreeing with a noun in the nominative singular की *kī* may remain unchanged. Examples of the adjectival use of these pronouns are :—

के *kē*,—ओ कौन लोक थीक *ō kōn lōk thīk*, what caste is he ?

कौन लोकक घोड़ बेक *kōn lōkak ghōṛ baik*, of what person is (this) the horse, *i.e.*, what person owns the horse ?

कौन गर परलौ *kaun garū paralau*, what misfortune has befallen you ?

पूबैत बेहि जे कौन लोगक हवेली कीक *pūbait chāinhī jē kaun lōgak habēlī chīk*, you are asking, '(of a man) of what caste is this the house ?'

कौन उपाय जाप्रब जोगिया नगर *kaun upāy jāeb jogiyā nagar*, by what device shall we go to Jogiyā town ?

की *kī*,—ई कौन बिजान थीके *ī kōn biān thīkaik*, what calving is this ? (*i.e.*, how many times has she calved before ?)

ओकरा में कौन गुन बेक *ōkarā mē kōn guṇ baik*, what virtue is there in it ?

कौन लोटा में पानि लाएल बेह *kōn lōṭā mē pāni lāel chāh*, in what vessel have you brought the water ?

कौन दिसा के अबैत होए कहइ बुझाय *kaun disā kē abait hōai kahah<sup>o</sup> bujhāy*, tell (me) in what direction he may be coming.

फेरि की भगड़ा अकि *phērī kī jhagṛā achī*, then what (cause of) quarrel can there be ?

कौ नाम छिक् *kī nām chhik*, what name is it ?

163. The declension of के *kē* (the animate pronoun) closely follows that of the animate forms of जे *jē*.

There are, as usual non-honorific and honorific declensions. They are as follows :—

*Singular.*

	<i>Non-honorific.</i>	<i>Honorific.</i>
Nom.	के <i>kē</i> , who ? which ?	के <i>kē</i> , who ? which ?
Instr.	ककरें <i>kak<sup>a</sup>rē</i> , ककरा सँ <i>kak<sup>a</sup>rā sã</i> ,	कनिका सँ <i>kanikā sã</i> , by whom ? } by whom ?
Dat.	ककरा ( केँ ) <i>kak<sup>a</sup>rā (kē)</i> , to whom ?	कनिका ( केँ ) <i>kanikā (kē)</i> , to whom ?
Gen.	ककर <i>kakar</i> , whose ?	कनिक <i>kanik</i> , कनिकर <i>kanikar</i> , whose ?

*Plural.*

Nom.	के सभ <i>kē sabh</i> , who ?	के सभ <i>kē sabh</i> , who ?
Dat.	ककरा सभ ( केँ ) <i>kak<sup>a</sup>rā sabh (kē)</i> , to whom ?	कनिका सभ केँ <i>kanikā sabh kē</i> , to whom ?

and so on for the other cases. In the plural, as usual, सबहि *sabahi* or लोकनि *lakani*, may be substituted for सभ *sabh*. Occasionally we come across केकर *kēkar* instead of ककर *kakar*, and केकरा *kek<sup>a</sup>rā* instead of ककरा *kak<sup>a</sup>rā*, but these are properly Bhojpuri forms. I have not come across काहि *kāhi* corresponding to जाहि *jāhi* in the modern language, but Vidyāpati employs it in passages such as काहि कइब दुख *kāhi kahaba dukha*, to whom shall I tell my distress ? (lxi. 2.)

As examples of these animate interrogative pronouns, we may quote :—

ककर घोड़ हैक *kakar ghōr haik*, whose horse is it ?

केकर प्रहन जमाप्र *kēkara ehana jamāe*, who has such a son-in-law (Vid. lxxxi. 4) ?

ककरा दे के जोगिया जाँजरि भेजब समाद *kakārā dē ke jogiyā jājari bhējab samād*, having given whom (i.e., by means of whom) shall we send word to Jogiyā Jājari.

लुबुधल नयन हटय के पार *lubudhala nayana haṭaya kē pāra*, who can turn aside a greedy eye ? (Vid. iv. 3).

I have not come across any instances of the honorific forms in literature, but they are occasionally heard colloquially.

164. The inanimate interrogative pronoun is कि *ki* or की *kī*, what ? It is often written किअ *kia* or किए *kiē*, especially in poetry. Its declension is quite irregular, and is as follows :—

*Singular.*

Nom. कि *ki*, की *kī*, or किअ *kia*, what ?

Acc. कयी के *kathī kē*, or की *kī*, what ?

Instr. कयीँ *kathīँ*, कयी सँ *kathī sǎँ*, by what ?

Dat. कयी लै *kathī lai*, किऐ *kiāi*, किए *kiē*, or किप्र *kie*, to or for what ? why ?

Abl. कयी सँ *kathī sǎँ*, from what ?

Gen. कयीक *kathīk*, of what ?

Loc. कयी में *kathī mē*, in what ?

Plural wanting. Note the form of the Dative. This case has many variations. I have noted कि ला *ki lā*, कि लै *ki lai*, की ला *kī lā*, की लै *kī lai*, कयी ला *kathī lā*, कयी लै *kathī lai*. लै *lai* is often written लय *lay* or लप्र *lae*, and instead of कयी *kathī*, we often have कयि *kathi*. Like the dative, the instrumental कयीँ *kathīँ* is used to mean 'why ?'

Examples of this pronoun are :—

कि कहब तनिक ॐचाने *ki kahaba tanika geānē*, what shall I say  
(about) his wisdom ? (Vid. xxii. 2).

अपनेक बकरी की भेल *ap<sup>o</sup>nek bak<sup>a</sup>rī kī bhēl*, what has happened  
to your goat ?

की चैक *kī chuik*, what is it ?

किच भेल *kīa bhēl*, what has happened ?

किच कहौ हे मुसाङ्ग *kīa kahau, hē musāh<sup>u</sup>*, O Musāhu, what have  
you to say ?

किए बिधाता लिखि मोहि देल *kiē bidhātā likhi mohi dēl*, why  
hath God written (it) for me (in my fate) ? (Vid. lvii. 1).

कथी में पानि लाएल बह *kathī mē pāni lāel chāh*, in what have  
you brought the water ?

कथौ हमरा चोर बनबैकी *kathō ham<sup>a</sup>rā cōr ban<sup>o</sup>baichī*, why do you  
make me out a thief ?

वथि लए कंश पटकलहुँ मोहि *kathi lae kaṁśa putakalāha mōhi*,  
why, O Kaṁśa, didst thou dash me down (Manbōdh's  
*Harivamśa*, i. 37).

फोटरा गौदर कथि ला मरद औतार लेल *phoṭ<sup>a</sup>rā gōdar kathi lā*  
*marad autār lēlē*, O Phoṭ<sup>a</sup>rā, the jackal, why has a man  
taken your form ?

क्यो कह नन्द महर किप्र मान *kyō kaha nanda mahara kie māna*,  
others (*lit.* some) said, 'Why does King Nanda agree ?'  
(Manbōdh, vii. 45).

#### INDEFINITE PRONOUNS.

165. These are क्यो *kyō*, anyone, someone ; किछु *kich<sup>u</sup>*, any-  
thing, something ; and केप्रक *kaiek*, several.



166. कौञ्चो *keo*, anyone, someone, appears under various forms. I have noted कौञ्चो *keō*, क्यो *kyō*, and कौञ्चो *keao*. In old poetry we sometimes meet केदुह *kēdahu*.

167. When used as an adjective, it usually takes the form कौनो *kōno* or कौनो *kauno*, but we sometimes find कौञ्चो *keo* used instead.

The following are examples of its use as an adjective :—

कौनो नेना नहिँ आपल *kōno nēnā nahī āel*, no boy came.

कौनो गृहस्थक फुलवाड़ी में *kōno gr̥hasthak phul<sup>a</sup>wārī mē*, in the garden of a certain householder.

कौनो बातक मन में अंदेशा मति राखी *kōno bātak man mē andēśa matī rākhī*, do not have anxiety in your mind about anything.

कौनो मुसहर ने घर से होइत अहिँ बाहिर *kauno musahar nē ghar se hōit ahi<sup>i</sup> bāhir*, no Musahar comes out of the house.

कौनो बात के हरकति नहिँ *kauno bāt kē har<sup>a</sup>katī nahī*, there is no inconvenience for (want of) anything.

कौञ्चो अपूर्व दंगक लोक *keo opūrb dhaṅgak lōk*, a man of some extraordinary kind, or some man of an extraordinary kind.

It will be seen that when used as an adjective, it can refer to inanimate objects as well as animate ones.

168. When used as a substantive, it has an oblique form ककरड़ *kak<sup>a</sup>rah<sup>u</sup>*, often written ककरो *kak<sup>a</sup>rō*. Its genitive is ककर *kak<sup>a</sup>rō*. In poetry we sometimes find a form काऊ *kāhu* instead of ककरड़ *kak<sup>a</sup>rah<sup>u</sup>*, with a genitive काऊक *kāhuka*. It is therefore thus declined :—



## Singular.

Nom.	{ केओ <i>keo</i> , केओ <i>keō</i> , क्यो <i>kyō</i> , or केओओ <i>keaoō</i> , }	anyone, someone.
Acc.	{ ककरऊँ, <i>kak<sup>a</sup>rah<sup>u</sup></i> , or ककरऊँ के <i>kak<sup>a</sup>rah<sup>u</sup> kē</i> }	someone, or anyone.
Inst.	ककरऊँ सँ <i>kak<sup>a</sup>rah<sup>u</sup> sã</i> , by anyone, etc.	
Dat.	{ ककरऊँ <i>kak<sup>a</sup>rah<sup>u</sup></i> , or ककरऊँ के <i>kak<sup>a</sup>rah<sup>u</sup> kē</i> }	to anyone, etc.
Abl.	ककरऊँ सँ <i>kak<sup>a</sup>rah<sup>u</sup> sã</i> , from anyone, etc.	
Gen.	ककरो <i>kak<sup>a</sup>rō</i> , of anyone, etc.	
Loc.	ककरऊँ में <i>kak<sup>a</sup>rah<sup>u</sup> mē</i> , in anyone, etc.	

The plural is the same as the singular. ककरो *kak<sup>a</sup>rō* may be used for ककरऊँ *kak<sup>a</sup>rah<sup>u</sup>* throughout.

Examples of the use of this pronoun are:—

केओ नहिँ आएल *keo nah<sup>i</sup> āel*, no one came.

क्यो घर अँगना केओओ दुआरि *kyō ghara āganā keao duāri*, some (danced) in the courtyard of the house and some in the doorway (Manbōdh's *Harivamśā*, ii. 45).

निज भुज बल ककरऊँ नहिँ मनए *nija bhujā bala kakarahū nahi ganae*, (on account of) the strength of their own arms they esteem no one (Manbōdh, vi. 33).

किछु नहिँ ततऊँ काऊ सौं भेल *kichu nah<sup>i</sup> tatahū kōhu sō bhela* from that quarter nothing (*i.e.*, no help) came from anyone (Manbōdh, i. 7).

क्यो नहिँ मानए काऊक हटल *kyō nah<sup>i</sup> mānae kāhuka haṭala*, no one heeds the remonstrances of anyone (Manbōdh, iv. 17).

169. The indefinite pronoun inanimate is किछु *kich<sup>u</sup>* or किछु *kicch<sup>u</sup>*. It means 'anything' and 'something.' When it means 'anything,' the oblique form is the same as the nominative, but

when it means 'something' its oblique form is कयू *kathū*. We therefore have the following declensions:—

170. किङ् *kich<sup>u</sup>*, or किञ्चु *kich<sup>u</sup>* anything.

- Nom. किङ् *kich<sup>u</sup>*, anything.  
 Acc. किङ् के *kich<sup>u</sup> kē*, anything.  
 Inst. किङ् से *kich<sup>u</sup> sē*, by anything.  
 Dat. किङ् को *kich<sup>u</sup> kō*, to anything.  
 Abl. किङ् से *kich<sup>u</sup> sē*, from anything.  
 Gen. किङ्क *kichuk*, of anything.  
 Loc. किङ् में *kich<sup>u</sup> mē*, in anything.

171. किङ् *kich<sup>u</sup>*, or किञ्चु *kich<sup>u</sup>* something.

- Nom. किङ् *kich<sup>u</sup>*, something.  
 Acc. कयू के *kathū kē*, something.  
 Inst. कयू से *kathū sē*, by something.  
 Dat. कयू को *kathū kō*, to something.  
 Abl. कयू से *kathū sē*, from something.  
 Gen. कयूक *kathūk*, of something.  
 Loc. कयू में *kathū mē*, in something.

Examples of the use of this pronoun are:—

ओहि ग्राम में ककरो किङ् नहिं हैक *oh<sup>i</sup> grām mē kak<sup>a</sup>rō kich<sup>u</sup> nah<sup>i</sup> haiik*, in that village no one has anything.

किङ् असोट पठबिहं *kich<sup>u</sup> amōt pathabihaṁ*, send (me) some mango conserve.

ओ औखध कयू में धैल होतैक *ō āukhadh kathū mē dhail hotaik*, that medicine must be put into something.

172. The Indefinite pronoun कैप्रक *kaiek*, some, several, is an adjective, and is not declined. An example of its use is:—

तोहरा कैप्रक कथा सभ सिखाए दिअइ *toh<sup>a</sup>ra kaiek kathā sabh  
sikhāe diah<sup>a</sup>*, I will teach you several matters.

#### DERIVATIVE PRONOMINAL FORMS.

173. The following table gives in a succinct shape the various derivative pronominal forms. It explains itself, and further comment is unnecessary:—

	Near Demonstrative.	Remote Demonstrative.	Interrogative.	Relative.	Correlative.
Time.	ई <i>ī</i> , this.	ओ <i>ō</i> , that.	के <i>kē</i> , who ?	जे <i>jē</i> , who, which.	से <i>sē</i> , that.
	एखन <i>ekhan</i> , now.	तखन <i>takhan</i> , then.	कखन <i>kukhan</i> , when ?	जखन <i>jukhan</i> , when.	तखन <i>takhan</i> , then.
Place.	प्रतय <i>etay</i> , here.	ओतय <i>otay</i> , there.	कतय <i>katay</i> , where ?	जतय <i>jatay</i> , where.	ततय <i>tatay</i> , there.
	एधर <i>ēmhar</i> , hither.	ओधर <i>ōmhar</i> , thither.	केधर <i>kēmhar</i> , whither ?	जेधर <i>jēmhar</i> , whither.	तेधर <i>tēmhar</i> , thither.
Manner.	एना <i>ēnā</i> , thus.	ओना <i>ōnā</i> , in that way.	केना <i>kēnā</i> , how ?	जेना <i>jēnā</i> , as.	तेना <i>tēnā</i> , so.
Likeness.	प्रहन <i>ehan</i> , or ऐसन <i>aisan</i> , like this.	ओहन <i>ohan</i> , like that.	केहन <i>kehan</i> , like what ?	जेहन <i>jehan</i> , like as.	तेहन <i>tehan</i> , like the same.
Quantity or Number. }	अतेक <i>atek</i> , this much.	ओतेक <i>otek</i> , that much.	कतक <i>katek</i> , how much ?	जतेक <i>jatek</i> , as much.	ततेक <i>tatek</i> , so much.

## PART III.

### CONJUGATION.



#### CHAPTER I.

##### PRELIMINARY.

##### A. General Remarks.

174. The conjugation of the verb forms the most complicated part of Maithili Grammar. Like the verbs of many partially cultivated languages, it has few parts for which there are not two or three optional forms. These are not local peculiarities, but may often be used by the same speaker as his fancy or as the rhythm of the sentence dictates. In many cases I cannot find that they represent different shades of meaning.

175. Maithili verbs may conveniently be divided into the two classes of *Transitive* and *Intransitive*. These differ in the conjugation of the tenses formed from the past participle. In the paradigms of the regular verb, the verb देखब *dēkhab*, to see, will be used as the example of a transitive verb, and the verb सुतब *sūtab*, to sleep, as the example of an intransitive verb. It will be observed that in both these verbs the root-vowel is long, and it must be carefully remembered that in the conjugation of all such verbs, the root-vowel is liable to be shortened, under the rules given in § 32 and ff. *ante*. It is most important to bear this in mind, as the whole system of conjugation is full of it.

176. There is one exception to this rule of the shortened antepenultimate, and this is that when ऐ *ai*, or औ *au*, is *final*, it counts as only one syllable (even when written अइ *ai*, अउ *ae*, or अउ *au*, अऔ *ao*, respectively) and not as two (see §§ 13, 33 *ii*). Thus under the general rule, we should expect the *ē* in the form देखे *dēkhai*, to be shortened; but it is not. The reason for this apparent irregularity is that in verbal forms a final ऐ *ai* always

represents an older अहि *ah<sup>i</sup>*, and a final औ *au* always represents an older अङ् *ah<sup>u</sup>*, each of which, under the rule, counts only as one syllable. देखै *dēkhai* is for देखहि *dēkhai<sup>i</sup>*, and देखौ *dekhai<sup>u</sup>* is for देखङ् *dēkhai<sup>u</sup>*, and in both of these older forms the long *ē* is quite regular. The apparent exception disappears when ऐ *ai* or औ *au* ceases to be final. Thus in देखैक *dekhai<sup>i</sup>k* (for देखहिक *dēkhai<sup>i</sup>k*) and देखौक *dekhai<sup>u</sup>k* for देखङ्क *dēkhai<sup>u</sup>k*), the shortening of the *ē* to *e* is quite regular.

### B. Root. Verbal Nouns and Participles.

177. It will be more convenient to deal with the finite tenses after we have described the root and the various verbal nouns and participles. The **Root** of every verb is the same as the shortest form of the second person non-honorific of the Old Present. Thus the 2nd pers. non-hon. Old Present of देखब *dēkhab*, to see, is देख *dēkh*, which is also the root.

178. The **Verbal nouns** are three in number.

(a) The first verbal noun is formed by adding इ<sup>i</sup> to the root. Thus देखि *dēkh<sup>i</sup>* the act of seeing (see § 57). The final इ<sup>i</sup> is often omitted in writing and pronunciation, so that we have देख *dēkh* instead of देखि *dēkh<sup>i</sup>*. Its oblique form is देखै *dēkhai* or देखँ *dēkhā*, and the rules for its declension together with examples are given in § 80 *ante*. Some roots ending in vowels are irregular in the formation of the first verbal noun.

179. (b) The second verbal noun is usually formed by adding अब *ab* to the root (see § 67) and is generally employed as the infinitive; thus देखब *dēkhab*, the act of seeing, to see. Its oblique form is देखबा *dēkh<sup>a</sup>bā*, and the rules for its declension together with examples are given in § 81 *ante*.

Verbs whose roots end in आ *ā* form their infinitives in प्रब *eb*. Thus from जा *jā*, we have जाप्रब *jāeb*, to go.

Those whose roots end in आब *āb*, also form their infinitives in प्रब *eb*, but with the elision of the ब *b* of the root. Thus

from the root पाब *pāb*, obtain, we have the infinitive पाअब *pāeb*, to obtain. In poetry we often find ओब *ob* instead of अब *eb* in this case. Thus पाओब *pāob*.

Those verbs whose roots end in इ *i* or ई *ī*, form the infinitive in अब *ab* or उब *ub*. Thus, सि *si*, sew, makes सिअब *siab* or सिउब *siub*.

Those verbs whose roots end in ऊ *ū*, form the infinitive in अब *ab* or इब *ib*. Thus चू *cū*, drip, makes चूअब *cūab*, or चूइब *cūib*, to drip.

Those verbs whose roots end in ओ *ō*, form the infinitive in अब *ab* or एब *eb*. Thus the root धो *dhō*, wash, makes धोअब *dhōab* or धोएब *dhōeb*, to wash.

Irregular are :—

✓ हो *hō*, become, Infinitive होअब *hōeb* or होब *hāb*.

✓ दे *dē* give, Infinitive देब *dēb*.

✓ ले *lē* take, Infinitive लेब *lēb*.

This verbal noun is derived from the Sanskrit future passive participle in तव्य *tavya*, and is hence employed in the formation of the future tense.

180. (c) The third verbal noun is formed by adding अल *al* to the root (see § 63), thus देखल *dekhāl*, the act of seeing. The oblique form is देखल *dekhālī*, and the rules for its declension together with examples are given in § 81, ante. This verbal noun is generally the same as the past participle, but when the latter is irregular the verbal noun sometimes takes the regular form. Thus the ✓ जा *jā*, go, has its past participle (irregular) गेल *gēl*, but its third verbal noun is जाअल *jāel*. From this example it will be seen that (compare the second verbal noun), it ends sometimes in अल *el* instead of अल *al*. The rule is the same as in the case of अब *ab*.

The instrumental or locative of this verbal noun (or perhaps of the past participle) in *अल* *al*, is often used absolutely to indicate continued action. Thus :—*एक गमारी गोआरिनि माय पर मटकुरी धैलें चलि जाइइलि* *ek gamārī goārini māt̥h par maṭʰkuri dhailē calī j̥ichali*, a foolish milkmaid, by placing a curd-pot on her head, was going along. That is to say, she was going along with a curd-pot on her head.

Similarly we have from the ✓ *ले* *lē*, take, *लेलें जाइब* *lēlē jāeb*, to take away with one, *लेलें आइब* *lēlē āeb*, to bring with one. In such common phrases *न* *n* is often substituted for *ल* *l*, so that we have *लेनें जाइब* *lēnē jāeb* or even *नेनें आइब* *nēnē āeb*. These forms are different in meaning from forms such as *ले जाइब* *lū jāeb* (Hindi *ले जाना* *lē jānā*) to take away or *ले आइब* *lū āeb* (Hindi *ले आना* *lē ānā*) or *लाइब* *lāeb* (Hindi *लाना* *lānā*) to bring. They correspond rather to the Hindi *लिये जाना* *liyē jānā*, to take away with one.

Examples of such forms are :—

*हमरा समाद नैहर लेनें जाइ* *hamarā samāda naihara lēnē jāhū*,  
take away with you a message for my father's house also  
(*Vid.* lxxix. 10).

*अहिरा गोआर समाद नेनें अबैत हैक* *ahirā goār samāda nēnē abait chāk*, Ahirā Goār is bringing the news with him.

*ले जाइ सलहेस केँ ... कचे बाँस के फटा सौँ पौडि ओदारि देब*  
*lū jāh salhēs kē ... kacē bās ke phatā saū p̥ṭhi od̥ari dēb*,  
take away Salhēs ... with a split piece of green bamboo flay  
his back. (बाँस के *bās ke* is not a Maithili form. It is  
borrowed, as often happens in folktales, from another dia-  
lect, viz., Bhojpuri. The correct Maithili would be बाँसक  
*bāsak* or बाँस केर *bās kēr*.)

*जकर बेदुली ल.प्रल तकर निरिआ केहन सुरखी* *jakar beduli l̥ēl takar tirīā k̥han surakhi*, how fair must the woman who  
owns the spangle which you brought !



181. The **Noun of Agency**, corresponding to the Hindi noun in *वाला wālā*, is formed by adding *बाह bāh* or *वाह wāh* to the root. Thus *देखबाह dekh<sup>a</sup>bāh* or *देखवाह dekh<sup>a</sup>wāh*, a seer, one who sees. See § 72.

182. The **Present Participle** is formed by adding *ऐत uit*, often written *अइत uit* or *अयित ayit*, to the root (see § 64). Thus *देखैत dekhait*, *देखइत dekhait*, or *देखयित dekhayit*, seeing. The *ऐ ai* of this termination is very unstable. Thus with verbs whose roots end in a long vowel, the termination becomes *इत it*, as in *जाइत jait*, going; *होऐत hōait*, or *होइत hōit*, becoming. The ✓ *सि si*, sew, has *सिऐत siait*, *सिउत siut*, and *सिइत siit*, but ✓ *पि pi*, drink, makes *पिबैत pibait*, just as ✓ *पाब pāb*, obtain, has *पबैत pabait*. The ✓ *दे dē*, give, and the ✓ *ले lē*, take, have, respectively, *दैत dait* and *लैत lait* for their present participles. In the Past Conditional tense, which is formed from this participle, the *ऐत uit* is, as a rule, similarly weakened. Thus *देखितहुँ dekhitah<sup>h</sup>*, (if) I had seen.

183. By adding the oblique termination *हिँ h<sup>i</sup>* to the weakened present participle we get a form called the “**Adverbial Participle**.” Thus *देखितहिँ dekhitah<sup>i</sup>*, on seeing, in the act of seeing, immediately on seeing, equivalent to the Hindi देखते-ही *dekhate-hi*. The following are examples of the employment of these participles:—

कनैत खिजैत धामी आपल *kana<sup>i</sup>it (✓ कान kān) khijait (✓ खीज khij) dhāmi<sup>i</sup> āel*, Dhāmi came weeping and feeling angry (note the shortening of the antepenultimate vowel).

हमरा सबहिक देखैत खामि-धन दया नष्ट होइह *ham<sup>a</sup>rā sab<sup>a</sup>hik dekhait swāmi-dhan vṛthā naṣṭ hōich*, in our presence [*lit.* (in the) seeing of us] our master's property is being destroyed.

दीना राम के धरितहिँ भद्रौक प्रऊनी कऊनी कुटि गेल *dinā rām kē dharitah<sup>i</sup> bhadrik ehumī kehumī chuṭi<sup>i</sup> gēl*, immediately on (Pho<sup>a</sup>rā's) seizing Dinā Rām, Bhadri's knees and elbows were freed.

184. The Past Participle is usually formed by adding अल *al* to the root (see § 68). When the root ends in a vowel, or in आब *āb*, the vowel of the suffix is liable to change, much as the termination अब *ab* of the second verbal noun is changed. Thus:—

Verbs whose roots end in आ *ā*, add एल *el*. Thus ✓ घबड़ा *ghabārā*, to be agitated, past participle घबड़ाएल *ghabārāel*.

Verbs whose roots end in आब *āb*, add ओल *ol*. Thus, from ✓ पाब *pāb*, obtain, पाओल *pāol*.

Verbs whose roots end in इ *i* or ई *ī*, add अल *al* or उल *ul*. Thus from ✓ सि *si*, sew, सिअल *sial* or सिउल *siul*, from ✓ पी *pī*, drink, पीउल *pīul*.

Verbs whose roots end in ऊ *ū* take अल *al* or इल *il*. Thus, from ✓ चू *cū*, drip, चूअल *cūal* or चूइल *cūil*.

Verbs whose roots end in ओ *ō* take अल *al* or एल *el*. Thus, from ✓ धो *dhō*, wash, धोअल *dhōal* or धोएल *dhōel*.

Six verbs have irregular past participles as follows:—

✓ कर <i>kur</i> , do	Past Participle कौल <i>kail</i> .
✓ धर <i>dhur</i> , seize, place	„ धौल <i>dhaul</i> .
✓ मर <i>mar</i> , die	„ मरल <i>maral</i> or मुइल <i>muil</i> .
✓ दे <i>dē</i> , give	„ देल <i>dēl</i> .
✓ ले <i>lē</i> , take	„ लेल <i>lēl</i> .
✓ हो <i>hō</i> , become	„ भेल <i>bhēl</i> .

The past participle भेल *bhēl*, added to another past participle, imparts to it more of the character of an adjective, and, at the same time, adds completeness to the idea. Thus, सुतल भेल, *sūtal bhēl*, asleep; देखल भेल *dēkhal bhēl*, seen.

The instrumental of the past participle is employed in conjugation to form the perfect and pluperfect tenses.

I have not come across many good instances in literature of the use of the past participle as an adjective. It is, of course,

extremely commonly employed in the formation of the tenses. The following may be taken as examples of the adjectival use:—

प्रक गरीब परोसिया जाइक मारल घर सँ निकसि आएल, *ek garīb parosiya jārak mārāl ghar s̄ñ nikas̄i āel*, a poor neighbour struck of (*i.e.* by) cold, came forth from (his) house.

प्रक कंगाल कोनो पऊंचल अतीथि सँ पुइलक, *ek kangāl kōno pahū-cal atith̄i s̄ñ puchalak*, a beggar once asked from a certain arrived pilgrim (*i.e.* a pilgrim who had arrived).

185. The **Conjunctive Participle** corresponds to the Hindi देख कर *dēkh kar*, having seen, and is properly the same in form as the first verbal noun. Thus, देखि *dēkh̄i* (or देख *dēkh*), having seen. This is the form we generally find in poetry or proverbs, but in the modern language it is usual to add the suffixes के *ke*, कै *kaī*, कै *kāī*, or कैकै *kaikāī*. Thus देखि के *dēkh̄i ke*, देखि कै *dēkh̄i kaī*, देखि कै *dēkh̄i kāī*, or देखि कैकै *dēkh̄i kaikāī*, having seen. A poetical form of कै *kāī* is कहूँ *kahū̄*, thus डूबि कहूँ *ḍūbi kahū̄*, having dived. The following verbs have irregular conjunctive participles. Only the short form is given in each case. The suffixes can be added as usual:—

- |                                     |             |  |
|-------------------------------------|-------------|--|
| ✓ कर <i>kar</i> , do                | Conj. Part. | करि <i>kar̄i</i> , के <i>ke</i> , कै <i>kai</i> , or कय <i>kay</i> ,<br>कए <i>kae</i> , कै <i>kā</i> . |
| ✓ धर <i>dhar</i> , seize,<br>place. | ..          | धरि <i>dhar̄i</i> , धै <i>dhai</i> , or धय <i>dhay</i> , धए<br><i>dhae</i> , धँ <i>dhā</i> .           |
| ✓ आ <i>ā</i> , come                 | ..          | आबि <i>āb̄i</i> , आइ <i>āi</i> , or आय <i>āy</i> .   |
| ✓ दे <i>dē</i> , give               | ..          | दे <i>dē</i> , दै <i>dai</i> , दय <i>day</i> , दए <i>dae</i> , दैइ <i>dei</i> ,<br>दँ <i>dā</i> .      |
| ✓ ले <i>lē</i> , take               | ..          | ले <i>lē</i> , लै <i>lai</i> , लय <i>lay</i> , लए <i>lae</i> , लैइ <i>lei</i> ,<br>लँ <i>lā</i> .      |
| ✓ हो <i>hō</i> , become             | ..          | होइ <i>hoi</i> , भै <i>bhai</i> , भय <i>bhay</i> , भए <i>bhae</i> .                                    |

### C. Finite Tenses.

186. **Gender.**—As in the case of nouns, the Maithili verb has two genders, Masculine and Feminine. Feminine forms are,

as a rule, only used when the subject is a feminine animate being. The first person never shows any distinction of gender, nor do those forms (see § 188, below) in which respect is shown to the object. It follows that only those forms of the 2nd and the 3rd persons, whose objects are non-honorific (Groups I and II below), ever change for the feminine gender. Even in these persons there are many forms which are of common gender.

**187. Long and Redundant Forms.**—Verbs have short, long, and redundant forms just like nouns. I have not discovered any difference in their meaning. The long form is most often made by adding **ऐ** *ai* to the short form, and the redundant form by adding **क** *k* to the long form. Thus we have (short form) **देखै** *dekhaichī*, I see, of which the long form is **देखैऐ** *dekhaichiai*, and the redundant form is **देखैऐक** *dekhaichiaik*. Similarly, we have (short form) **देखल** *dekh<sup>a</sup>lak*, he saw, long form **देखलै** *dekh<sup>a</sup>lakai*, redundant form **देखलैक** *dekh<sup>a</sup>lkaik*. In some forms of the second person the long form is made by adding **अह** *ah* or **अहु** *ah<sup>u</sup>* and the redundant form by adding **अहक** *ah<sup>a</sup>k* or **अहुक** *ah<sup>u</sup>k* with variations of spelling, which will appear in the paradigms. Thus, **देख** *dēkh*, thou seest, long form **देखह** *dēkhāh* or **देखहु** *dēkhah<sup>u</sup>*, redundant form **देखहक** *dēkh<sup>a</sup>hāk* or **देखहुक** *dēkh<sup>u</sup>huk*.

These long and redundant forms are confined to those groups of inflexions in which the object is non-honorific (*vide* § 188). Even then, there is no long or redundant form for the third person when the subject is honorific. They are thus confined to the following cases.

First and second persons—Subject non-honorific, object non-honorific (Group I), or subject honorific, object non-honorific (Group II).

Third person—Subject non-honorific, object non-honorific (Group I).

These groups are described below in § 188.

Examples of the employment of these long and redundant forms are as follows :—

*1st. Person. Short Form* :—**मारब धनुखा देव खंसाब**, *mārab*

*dhannukhā, dēb khāsāy*, I will strike him (with an arrow) from the bow, I will fell him.

*Long Form*:—*प्रहि बेरिया सारबै धरती देबै लोटाय, ch<sup>i</sup> beriyā mā<sup>r</sup>ebai, dhar<sup>ati</sup> dēbai loṭāy*, at this time I will strike him, I will cause him to roll upon the ground.

*Redundant Form*:—*ताहि ठाम देबैक धुनी खंसाय, tē<sup>h</sup>i thām debuik dhunī khāsāy*, at that place we shall set (*lit.* cause to fall) our fire (on the ground).

*3rd Person. Short Form*:—*घड़ि एक चलबै पहर बिति गेल ghar<sup>i</sup> ek cal<sup>ab</sup>ē pahar bi<sup>i</sup> gēl*, after travelling a few (*lit.* one) half-hours, a watch (of the day) passed.

*Long Form*:—*तखन गेलै गंगुआ राजमुआ, takhan gēlai Gāguā rajamuā*, then Gangū the barber went.

*Redundant Form*.—*सात नींदे खतलि बलैक फेकुनी वाँचे नींद में उठलैक चिहाय, sāt nī<sup>d</sup>ē sūtalī bal<sup>ai</sup> phēkunī, kā<sup>ce</sup> nī<sup>d</sup> mē<sup>ē</sup> uṭh<sup>ai</sup>laik cihāy*, Phekuni was sleeping in seven sleeps (at once), and in drowsiness she started up.

**188. Number. Non-honorific and Honorific forms.**—Before going further it must be explained once for all that the Maithili verb does not change for number. There is no distinction between singular and plural. On the other hand, there is a distinction between the non-honorific and honorific forms (which, indeed, by derivation, are respectively singular and plural). In the finite tenses there are thus four groups of forms for each person, according as the subject or as the object is treated honorifically.

These four groups are :—

- (I) Subject non-honorific ; object non-honorific. *E.g.*, he (a slave) or it sees him (a slave) or it.
- (II) Subject honorific ; object non-honorific. *E.g.*, he (a king) sees him (a slave) or it.
- (III) Subject non-honorific ; object honorific. *E.g.*, he (a slave) or it sees him (a king).
- (IV) Subject honorific ; object honorific. *E.g.*, he (a king) sees him (a king).

Except in the case of the 3rd person of group IV, all the

forms of groups III and IV (in which the object is honorific) are made from the long forms of groups I and II (in which it is non-honorific) respectively, by lengthening the final vowels when necessary, and adding *न्हि nhī*.

In the case of the 3rd person of group IV, there is no long form of the 3rd person of group II from which to make it. It is therefore made from the short form of the 3rd person of group II, in a manner similar to that of the formation of the other persons of group IV.

Examples of these third and fourth groups are:—

1st person : long form, groups I and II, देखैछिटे *dekhaichiai*,

I see ; groups III and IV, देखैछिटेन्हि *dekhaichiainhī*.

2nd person : long form, group I, देखैछह *dekhaichah*<sup>u</sup>, you see ; group III, देखैछहन्हि *dekhaichahūnhī*.

2nd person : long form, group II, देखैछिटे *dekhaichiai*, you (honorific) see ; group IV, देखैछिटेन्हि *dekhaichiainhī*.

3rd person : long form, group I, देखैछे *dekhaichai*, he sees ; group III, देखैछेन्हि *dekhaichainhī*.

3rd person : short form, group II, देखैछथि *dekhaichathī*, he (honorific) sees ; group IV, देखैछथीन्हि *dekhaichathīnhī*.

In the above explanations I have employed the words “slave” and “king” to illustrate the non-honorific and honorific forms respectively, but, in common use, the distinction is not nearly so marked as this. As a practical guide, we may say that human beings are generally referred to by honorific forms, unless they are distinctly inferior, such as low-caste people, slaves, etc. On the other hand, inanimate things and irrational animals are almost always referred to as non-honorific.

In regard to Groups III and IV, I have said that the *object* must be honorific. The object may be the direct object or may be the indirect object. Either has the same effect on the verbal form. Thus, in the second, fourth and sixth of the following examples, of the use of these forms, the honorific object is indirect:—

**First person (Groups I and II) and second person (Group II) (long forms)** (as will be seen from § 190, these three



are always the same in form). **प्रहि बेरिया मारबै धरती देबै** लोटाय, *eh<sup>i</sup> beriyā mār<sup>a</sup>bai, dhar<sup>a</sup>tī dēbai loṭāy*, this time I will strike him and cause him to roll over (on) the ground.

**First person (Groups III and IV) and second person (Group IV).** **सभ मशाला लक्ष्मी दाद के अपने चुपे देबैन्हि**, *sabh masālā Lach<sup>a</sup>mī Dāi kē ap<sup>a</sup>ne cuppē d-bainh<sup>i</sup>*, your Honour will give all the spices privately to (the respected) Lakṣmī Dāi.

**Second person (Group I) (long form).** **कोन दिसा के अबैत होए कहज बुझाय**, *kōn disā kē abait hōui kahuj<sup>u</sup> bujhāy*, explain and tell in what direction he is coming.

**Second person (Group III).** **कालू सदा अम्मा निरसो के कहहन्हि जोगिया जाई**, *Kālū Sudā Ammā Nir<sup>a</sup>sō kē kah<sup>a</sup>hūnh<sup>i</sup> Jogiyā jāī*, say to (the respected) Kālū Sadā and mother Nirsō, 'go to Jogiyā.'

**Third person (Group I) (long form).** **ओकरा प्रहि तरहे घबड़ाएल देखि के प्रक मनुष्य कहलकै**, *ok<sup>a</sup>rā eh<sup>i</sup> tar<sup>a</sup>hē ghab<sup>a</sup>-rāel dēkh<sup>i</sup> kē eh<sup>i</sup> manuṣya kah<sup>a</sup>l<sup>a</sup>kai*, seeing him (the fool) thus agitated a certain man said to him —

**Third person (Group III).** **मोनश्री कहलथीन्हि नहिं हो, अर्जी लिखबो । ओ कहलकैन्हि तँ हमरो सही के दिख**, *mon<sup>a</sup>śī kah<sup>a</sup>l<sup>a</sup>thīnh<sup>i</sup> (Group IV), 'nah<sup>i</sup> hui, arjī likh<sup>a</sup>ichī. Ō kah<sup>a</sup>l<sup>a</sup>kainh<sup>i</sup>, 'tē ham<sup>a</sup>rō sahī kai dīd*, the (respected) scribe I said (politely) to (the unknown and respected stranger), 'it is not (what you think it is, — *hai* not *hai*, see § 141), I am writing a petition.' He (*i.e.* the stranger who was an impudent fool) said (to the respected scribe), 'then please to put my signature also.'

**Third person (Group II) (short form).** **देहि दुनू भाद छोड़ि देलथि**, *dēh<sup>i</sup> dunū bhāi chōṛ<sup>i</sup> dēlath<sup>i</sup>*, the two (famous) brothers (the heroes of the story) left their bodies.

**Third person (Group IV).** **कालू सदा दीना भद्रो के बैसै देलथीन्हि**, *Kālū Sudā Dinā Bhadrī kē baisai dēl<sup>a</sup>thīnh<sup>i</sup>*, (the respect-

ed) Kālū Sadā made (the two famous brothers) Dinā and Bhadrī sit down.

Another example occurs above under 'Third person (Group III).'

189. So far we have been dealing only with transitive verbs. Intransitive verbs have only an indirect object, and, in their case, the use of Groups III and IV is rather lax. They are, of course, employed when the indirect object is honorific, but they are also found when the verb has no object at all and when the *subject*, not the object is honorific. Thus:—

तखन गंगा-जी कहे लगलथीन्हि, *takhan Gaṅgā-jī kahai lagalathinhī*, then they began to say to (the holy) Ganges.

बहुत दिन भेलैन्हि अहाँ लोकनि तकाजा नहिँ करैछिन्हि, *bahut din bhelainhī ahāñ lokaṇi tukājā nahī karaichinhī*, many days (have) passed (since) you (honorific) have pressed (the respected Bhōlā Sāhu) (for the money he owes).

In the former of these two examples it will be seen that the honorific object is indirect. In the second example the close connection with a sentence having an honorific subject and an honorific direct object as well, is responsible for the form of भेलैन्हि *bhelainhī*.

Instances of intransitive verbs with an honorific subject are much more common, especially when the subject is plural. In fact we have here a survival of the old plural signification of these forms (see the first paragraph of § 188).

Thus:—

दीना भद्री मरि गेलैन्हि, *Dinā Bhadrī marī gelainhī* (Group III), Dinā and Bhadrī are dead. Here, if the verb were transitive, the subject would be non-honorific, as the form belongs to Group III. In an intransitive verb it is honorific plural.

जाहिँ सँ नाम चलैन्हि से हमर किरिया करैह, *jāhī sē nām calainhī se hamar kiriyā karāh*, perform our funeral rites that our (famous) names may be current (*i.e.* endure).



कोनो धनिक के दुइ बेटा रहैन्हि । जखन उनक बाप मरि गेलथीन्हि  
*kōno dhanik kē dui bēṭā rahainhī* (Group III). *Jakhn*  
*hunak bāp marī gel'thāinhī*, to a certain (respected) rich  
 man there were two (respected) sons. When the (res-  
 pected) father of (the respected) them died .....

190. **Person.**—It is in denoting the persons that the complex character of the Maithilī verb is most manifest. There are many forms for each person. The following is a brief sketch of personal terminations.

In the first case we must note that the first person is the same whether the subject is honorific or not ; also that the second person honorific is always the same as the first person. Thus देखै *dekhaichī* means I or we (non-honorific), or I or we (honorific) see, or thou (honorific) seest, or you (honorific) see.

191. **The rule of attraction.**—In the case of some of the personal terminations, there is an important rule to be applied. It is called *the rule of attraction*, and is peculiar to Bihārī. We have seen that when the object of a verb is honorific certain special forms are used. Similarly, there are special forms when the object is in the second person. These forms only occur in the case of forms with a non-honorific object whose terminations contain the letter *ṭe ai*, and are made by changing *ṭe ai* to औ *au*. Thus देखल *dekh<sup>a</sup>lak*, देखलकै *dekh<sup>a</sup>lak<sup>i</sup>kai*, or देखलकैक *dekh<sup>a</sup>lak<sup>i</sup>kaik*, he saw, but देखलक *dekh<sup>a</sup>lak*, देखलकौ *dekh<sup>a</sup>lak<sup>o</sup>kuu*, or देखलकौक *dekh<sup>a</sup>lak<sup>o</sup>kauk*, he saw you. The relationship of the second person with the object need not be very direct, as will be seen from the fourth of the following examples :—

मुरता नेना के मारलकै, *Mur<sup>a</sup>tā nēnā kē māral<sup>a</sup>kai*, Murtā struck the boy.

मुरता तोहरा के मारलकौ, *Mur<sup>a</sup>tā toh<sup>a</sup>rā kē māral<sup>a</sup>kau*, Murtā struck you.

ओकरा गाड़ी में कोन माल है, *ok<sup>a</sup>rā gāṛī mē kōn māl hai*, what goods are there in his cart ?

तोहरा गाड़ी में कोन माल हो *tōh<sup>a</sup>rā gāṛī mē kōn māl chau*, what goods are there in your cart ?

Note further, as to spelling, that the *ऐ* *ai* is quite frequently written *अइ* *ai*, *अए* *ae* or even *अय* *ay*, so that instead of *चै* *chai* in the penultimate example we may have *चइ* *chai*, *चए* *chae* or *चय* *chay*. Similarly instead of *औ* *au*, we may have *अउ* *au* or *अओ* *ao*. Thus instead of *चौ* *chau* we sometimes see written *चउ* *chau* or *चओ* *chao*. Historically, these *औ* *au* terminations are contractions of *अङ्* *ah<sup>n</sup>*, and we sometimes come across this spelling, especially in poetry. Thus for *दिऔ* *dian*, let me give you, I have met *दिअङ्* *diah<sup>n</sup>*, which has the same meaning.

192. It will be remembered that the 2nd person honorific is always the same as the first person. With regard to this there is one reservation, viz., *that the rule of attraction does not apply to the second person*. Thus *देखेबिऔ* *dekh<sup>n</sup>ichiau*, means only 'I, or we see you'; it does not mean 'you (honorific) see you.' In the second person the termination *औ* *au* is only used to refer to the subject. Thus in the *Git Dinā-bhadri* (149), we have *जैबौ जोगिया जहाँ* *jaibau Jogiyā jahāṁ gām*, you will go to where is the village of Jogiyā. In the first person *जैबौ* *jaibau* would mean 'I will go to your (house, or some such word).' Moreover 'you see you' would be an impossible idea in Maithili. We should have to say 'you see (your) self,' which is a different thing altogether and does not bring in the rule of attraction. It thus follows that the rule of attraction only applies to the first and third persons. Examples are :—

First person, *देखलिऐ* *dekh<sup>a</sup>liai*, *देखलिऐक* *dekh<sup>a</sup>liaik*, I or we saw; *देखलिऔ* *dekh<sup>a</sup>liau* or *देखलिऔक* *dekh<sup>a</sup>liauk*, I or we saw you.

Third person, non-honorific subject, non-honorific object  
*देखलकै* *dekh<sup>a</sup>lakai* or *देखलकैक* *dekh<sup>a</sup>lakak*, he or they saw; *देखलकौ* *dekh<sup>a</sup>lakau* or *देखलकौक* *dekh<sup>a</sup>lakauk*, he or they saw you.

I have very rarely come across forms like *देखलकौन्हि* *dekh<sup>a</sup>-k<sup>aunh</sup>* (from *देखलकैन्हि* *dekh<sup>a</sup>k<sup>aunh</sup>*), he (non-honorific) saw you

(honorific) (Group III), but I doubt if they were correct. I have never met such in conversation. At the same time it may be noted that in the present conjunctive there is a form in अ॒न्दि *anh<sup>i</sup>*, which is peculiar to this tense, and which has no special reference to the 2nd person. It has nothing to do with the rule of attraction.

On the other hand, just as a redundant form is obtained by changing अ॒ ai to अ॒क *aik*, so a redundant form is quite commonly made by changing औ *au* to औ॒क *auk*. Thus the redundant form of देख॒लिऔ *dekh<sup>ali</sup>au* is देख॒लिऔ॒क *dekh<sup>ali</sup>auk*, as in the above examples.

193. **Other Personal Terminations.**—Before taking up the general aspect of this question, we may notice the frequently occurring terminations अ॒थि *ath<sup>i</sup>* and अ॒न्दि *anh<sup>i</sup>*. These are peculiar in the third person in the second group, in which the subject only is honorific. *In the tenses formed from the past participle*, अ॒थि *ath<sup>i</sup>* is used only with transitive verbs, but अ॒न्दि *anh<sup>i</sup>* is not subject to this restriction.

In the case of intransitive verbs, we have अ॒ह *āh*, instead of अ॒थि *ath<sup>i</sup>*, in the tenses formed from the past participle. But अ॒ह *āh* is not confined to the 3rd person. In the 3rd person it is honorific like अ॒थि *ath<sup>i</sup>*, but it can also be employed for the second person *non-honorific*. Thus सु॒तल॒ह *sut<sup>al</sup>āh* means either ‘he or they (honorific) slept,’ or else ‘thou or you (non-honorific) slept.’

अ॒ह *āh*, is also used honorifically in the third person of the future of both transitive and intransitive verbs.

अ॒ह *āh* has a feminine form ई॒ह *ih* or ई॒हि *ih<sup>i</sup>*. Thus सु॒तली॒ह *sut<sup>ali</sup>ih* or सु॒तली॒हि *sut<sup>ali</sup>ih<sup>i</sup>*, she or they (fem.) (honorific) slept or thou or you (fem. non-hon.) slept. अ॒थि *ath<sup>i</sup>* and अ॒न्दि *anh<sup>i</sup>* have no special feminine forms. They are of common gender.

We may give the following examples of the use of these terminations :—

अन्धि *anh<sup>i</sup>*.

*Past Conditional* (formed from present participle)—औतन्धि  
दुरागमन करैतन्धि जमैया जाँजरि, *autanh<sup>i</sup>* (intransitive),  
*durāgaman karaitanh<sup>i</sup>* (transitive) *jamaiyā Jājari<sup>i</sup>* (if)  
(the two famous) sons-in-law had come, they would have  
performed (the ceremony of) *durāgaman* at Jānjari.

*Past Indicative* (formed from past participle)—बड़ फभौत दीना  
भद्री कैलन्धि दुनू भाइ, *bar phajhāt Dinā Bhadrī kailanh<sup>i</sup>*  
(transitive) *dunū bhāi*, great indignity did the two  
(famous) brothers, Dinā and Bhadrī (to me).

*Perfect* (formed from past participle)—फेर टेलन्धि अछि से  
देखलक लोग सभ, *pher aīlanh<sup>i</sup> ach<sup>i</sup> sē dekh<sup>a</sup>luk lōg sabh*, the  
people saw (that) (the respected Dinā and Bhadrī) have  
come back.

In old poetry, this termination is often written as a suffix,  
without the disappearance of the initial अ *a*. Thus, we have in  
Manbōdh's *Haribans* :—

कनक मुकुट भलकल-अन्धि द्वार, *kanaka mukuta jhalakala-anhi*  
*dwāra*, the golden diadem gleamed in the doorway.

जनि भपटल-अन्धि बाज बटेरि, *jani jhapatula-anhi bāja baṭeri*, as  
a falcon swooped upon a quail.

In the old poetry we even find this termination suffixed to  
the termination आइ *āh* as in the following passage from the same  
poem :—

कऊ खन नाचथि गाबथि गीत ।

खैतहि-अन्धि से परलप बीत ॥

*Kahu khana nācathī gābathī gita,*

*Khaitāha-anhi sē paralap bīta.*

(The child Kṛṣṇa) sometimes danceth and sometimes singeth  
songs, (if) he will eat (transitive future), a whole age

passeth away (*i.e.*, an age used to pass even in getting him away from his play to eat).

So we have it added to the termination अथि *ath<sup>i</sup>*, in the following from the same :—

पूछथि-अन्ति तौ भदबा कहब, *pūchathi-anhi tauḥ bhadabā kahaba*,  
if he (Kṛṣṇa) ask you, then you will say that it is an  
unlucky day.

अथि *ath<sup>i</sup>*.

*Old Present* (formed from the root) :—

कनक धामी के कहिहौन्हि बुझाय । दुनू बेटीक कहिहौन्हि जे कोहबर  
करथि तैयार । दुनू जमाय मारल गेलैन्हि ।

*Kanak Dhāmī kē kahihāunh<sup>i</sup> bujhāy, dunū bēṭīk kahihāunh<sup>i</sup> jē  
koh<sup>a</sup>bar karath<sup>i</sup> (transitive) taiyār, dunū jamāy mārāl  
gelainh<sup>i</sup>,*

Tell and explain to (the respected) Kanak Dhāmī. Tell him  
that the two (respected) sons-in-law for whom he (the  
respected one) is preparing the marriage bowers of his  
two daughters, have been slain.

कालू सदा बैठल रहथि दरबाजा, *Kālū Sadā baiṭhal rahath<sup>i</sup>* (in-  
transitive) *dur<sup>a</sup>bājā* (the respected) *Kālū Sadā* was  
(*lit.* remains) seated at his doorway.

*Past indicative* (formed from past participle) :—

देहि दुनू भाद बौड़ि देलथि, *dēh<sup>i</sup> dunū bhāi chōṛ<sup>i</sup> dēlath<sup>i</sup>*, the  
two (famous) brothers left their bodies

अह *āh*. *Third person honorific.*

*Future Indicative* (transitive or intransitive) :—राजा भीम सेन

कहतह हाल हम नहिं जानी, *rājā Bhīm Sain kah<sup>a</sup>tāh hāl,  
ham nah<sup>i</sup> jānī*, Rājā Bhīm Sēn will tell (transitive) the  
affair, we do not know.

जाहि तरह जाति में रहतह से उपाय के देबहीन्हि, *jāh<sup>i</sup> tarah jāṭ<sup>i</sup>  
mē ruh<sup>a</sup>tāh sē upāy kē deb<sup>a</sup>hīnh<sup>i</sup>*, you will arrange so that  
they may remain (intransitive) in caste.

*Past Indicative* (only intransitive) :—भद्रोक आगू सल्हेस भै गेलाह  
ठाढ़ि, *Bhadrik āgū Salhēs bhai gē'āh thāṛhī*, before Bhadri  
(the famous) Salhēs took his stand.

*Feminine examples are* :—डेगे डेगे चललीह जोजन भरि जाइ  
जुमलीह अपना फुलवाड़ी, *dēgē dēgē cal'lih, jōjun bharī jāi*  
*jum'lih ap'ānā phul'wārī*, step by step she went, having  
gone a full league she arrived at her garden.

धामीक सबद सुनि उठलीह दीना भद्रोक माइ चिहाय, *Dhāmīk sabad*  
*sunī uṭh'lih Dīnā Bhadrīk māi cihāy*, hearing Dhāmī's  
voice, the mother of Dinā and Bhadri started up.

*Second person non honorific* :—कोन गुरू परल जे सुतलीह खटबारि,  
*kaun gurū paral jē sut'lih khaṭ'barī*, what calamity has  
befallen (you) that you are sleeping on your bed ?

194. *Tenses.* The tenses of the Maithili verb are the same as in Bengali, and are conjugated very similarly in their main principles.

We may divide them into —

- (a)—Tenses formed from the root.
- (b)—The Future.
- (c)—Tenses formed from the Present Participle.
- (d)—Tenses formed from the Past Participle.

The first three classes are conjugated in the same way whether a verb is transitive or intransitive ; but the tenses formed from the past participle are conjugated differently according to whether the verb is transitive or intransitive. In this respect, we may note that the verb substantive is treated as intransitive.

The following is a list of the more usual tenses :—

- (a) (1) Old Present Indicative
- (2) Present Conditional
- (3) Imperative
- formed from the root.
- (b) (4) Future Indicative
- of mixed formation.



- (c) (5) Past Conditional
- (6) Present Indicative
- (7) Imperfect Indicative  
formed from the present participle.
- (d) (8) Past Indicative
- (9) Perfect Indicative
- (10) Pluperfect Indicative  
formed from the past participle.

195. I now proceed to give the personal terminations of these tenses in the case of regular verbs whose roots end in consonants. When a root ends in a vowel, the addition of the termination causes some anomalies which will be discussed under the head of Vocalic Roots in Chapter IV. Similarly, there are a few irregular verbs which will be specially dealt with in Chapter V.

Some of the examples which I give of the various terminations, are instances of these anomalous formations. I had to do this when no other examples were available. In such cases I have invariably drawn attention to the fact, or have given a reference to the section where the anomaly is dealt with.

When there are two or more forms in use for one person of one group or section of a group, I put the one most commonly employed first. The order of forms in the following paradigms has nothing to do with derivation. In fact, the oldest forms, being seldom employed, usually come last. For instance, the termination *iah\** of the long form of the first person, Groups I and II with the object in the second person, of the Old Present, is certainly the original of the termination *iau*. But I put *iau* first because it is the one commonly met with. *Iah\** is seldom heard, and the third termination given in the paradigms, *iā*, only occurs in poetry. Unless feminine forms are specially given, all forms are of common gender.

196. The three tenses formed from the root,—the Old Present, the Present Conditional, and the Imperative,—are all really variants of one tense. Custom has, however, ordained slight variations in the conjugation according to the use to which the tense is put. It will be seen (§ 201) that this tense is also employed as a future.





In the above, forms which are chiefly employed in poetry are marked with an asterisk. Besides these we may mention a non-honorific first person singular in *ō* occasionally used by the vulgar, and an old form of the second person in *asi*, found in Vidyapati. Thus:—

पुरबहु बन्दौ सुरज *purubahū bandō suruj*, in the East I worship the sun.

मृगमद पंक करसि अंग राग *mṛga-mada paṅka karasi āṅga raṅga*, with paste of musk dost thou anoint (thy) limbs (Vid. xii. 2).

As examples of the use of this tense, we may quote the following:—

*First Person*: मरी पिआस पिआबड पाणि, *marī piṁsa piṁbahu pāṇi*, I die of thirst, give me water to drink (Vid. xii, 2).

आज देखिछे सखि बड़ि अनुमनि सनि, *āja (for āja) dekhiñi sakhi baṛi anumanī sani*, to-day, O friend, I see her very melancholy (Vid. xxxiv, 1).

कहियो न जानिचौ पैचा उधार, *kahiyo nā janīchō paīca udhār*, never do we know (of) borrowing or taking (things) on credit from you.

देखिछे तुअ अपरब सभ साज, *dēkhīcē tua aparaba sabha sāja*, I see thee arrayed in wondrous raiment (Vid. xii, 1).

दौरी गाम सुनिछेक, *ḍaurī gām sunīcēk*, I hear (the name of) the village Daurī.

*Second Person*:—(I have not come across any instance of the second person of this tense used in literature. There are examples of this person in the Present Conditional, and in the Imperative.)

*Third Person*: नहिं नहिं करे नयन ढर लोरे, *nahī nahī karē nayana ḍhara ḍorē*, she says 'no, no,' and tears flow from her eyes (Vid. xxviii, 5).

साजनि ताक जिवन थिक सार । जे मन दइ कर पर उपकार *sājani tāka jibana thika sārā, jē man dāi karu para upakārā*, O friend, behold, his life is precious, who willingly rendereth assistance to others (Vid. iii, 3).

राहु दूरि बसु निअरो न आबथि ते नहिं करथि गरासे, *Rāhu dūri basu niaro nā ābathī, tē nahī karathī gārāsē*, Rāhu (the

demon of eclipse) (*i.e.*, her hair) dwelleth afar off, and doth not approach (the sun and moon, *i.e.*, her eyes), and therefore he doth not eclipse them (Vid. xiv, 8).

कटला तरु जक खसु अइराय, *kaṭalā taru jaka khasu ararāya*, she falls screaming like a severed tree (Man. ii, 52).

भनहिं बिद्यापति, *bhanahī Bidyāpati*, saith Vidyāpati (Vid. passim).

आगु आगु डोली चलै पाकू पाकू दुनू भाइ, *āgū āgū ḍolī calai, pāchū pāchū dunū bhāi*, in front go the litters (and) behind the two brothers.

हाथ मांथ मीड़ै पीटै, *hāth māṭh mīrai pītai*, she wrings her hands and beats her head (in sorrow).

दौरी गाम सुनिष्टैक बसैक हिरिया तमोलिनि जिरिया लोहाइनि, *Daurī gām suniṣṭaik basaiḥ Hiriyā Tamōlinī Jiriyā Lohāini*, I hear (the name of) a village called Dauri, (where) dwell Hirā Tamōlini and Jirā Lohāini.

इतनी लिखैक भिनतिया, *itānī likhāik minatiyā*, so much (in the way of) respectful salutations he writes.

दीना भद्रिक कनैहि जोमिया दोस सहीस, *Dīnā Bhadrīk kanaiṇhī (✓ kān) Jogiyā dōst mahīm*, the friends and lovers of (the respected) Dīnā and Bhadrī all weep in Jogiyā.



The following are examples of the use of this tense :—

*First person* :—आठम दीन चोर माल हाजिर करी नहिं हाजिर करी तो नौम दीन तोहरा सौं बिबाह करी, *āṭham dīn cōr māl hājir karī* (future) ; *nahī hājir karī* (pres. conditional), *tau naum dīn toh<sup>r</sup>rā saū bibāh karī* (future), on the eighth day I will produce the thief (and) the stolen), property ; (if) I do not produce (them), then on the ninth day I will marry you.

की कहिऔक *kī kahiauk*, what am I to say (on your behalf).

*Second person* :—जखन अपने चाही तखन तोड़वा लेल जाई, *jakhān ap<sup>ne</sup> cāhī, takhan tor<sup>wā</sup> lēl jāī*, when you, sir, may desire, then have (the fruit) plucked and take it away.

सत्य० पूकी *satya pūchī*, (if) your honour ask the truth.

*Third person* :—आगि लागल भौपड़ी जे निकसे से लाभ, *agī lāgal jhōp<sup>rī</sup>, jē nik<sup>sē</sup> sē lābh*, when a cottage is on fire whatever may come out (may be rescued), that is (clear) profit.

कौन दिसा के अबैत होष्टे कहइ बुझाय, *kaun disā kē abait hōṣṭe kahah<sup>u</sup> bujhāy*, tell clearly in what direction he is (lit. may be) coming.

नहिं पतियाइ तो आविहैं, *nahī patiyāh<sup>u</sup> (✓ patiyā + ah<sup>u</sup>) to ābihē*, if she do not believe you, then come.

जाहि सँ नाम चलैन्हि से हमर किरिया करह, *jāhī s<sup>ā</sup> nām calainhī sē hamar kiriyā karāh*, perform our funeral rites that our name may endure.

199. (a) (3). The Imperative is again a variant of the Present Conditional. The first person usually ends in  $\bar{u}$ , instead of  $\bar{i}$ , although the latter is also used. There are a number of alternative forms of the second person. The following are the terminations. To these the termination  $\bar{a}$   $g\bar{a}$ , also employed for the future, is often added without affecting the sense. Terminations marked with an asterisk are chiefly used in poetry.

PERSON.	SHORT FORM.		LONG FORM.		REDUNDANT FORM.		
	GROUP I. (Subject: non-honorific. Object: non-honorific.)	GROUP II. (Subject: honorific. Object: non-honorific.)	GROUP I. (Subject: non-honorific. Object: non-honorific.)	GROUP II. (Subject: honorific. Object: non-honorific.)	GROUP I. (Subject: non-honorific. Object: non-honorific.)	GROUP II. (Subject: non-honorific. Object: non-honorific.)	GROUP IV. (Subject: honorific. Object: honorific.)
1	$\bar{u}$ (sometimes $\bar{i}$ )		$\bar{ai}$ $\bar{au}$ , $\bar{ai}^w$ , $\bar{ai}^{\bar{a}}$		$\bar{aik}$ Or (with object in 2nd person.) $\bar{auk}$		$\bar{ai}^{\bar{a}}\bar{h}^{\bar{a}}$ .
					Same as 1st person, but no forms for object in 2nd person.		
2	(The bare root.) also $\bar{e}$ .	Same as 1st person.	$\bar{a}\bar{h}$ , $\bar{a}h^w$ , $\bar{a}\bar{u}$ , $\bar{a}\bar{u}^{\bar{a}}$ ; fem. $\bar{a}h^{\bar{a}}$ , $\bar{a}\bar{h}^{\bar{a}}$	Same as 1st person, but no forms for object in 2nd person.	$\bar{a}h\bar{a}$ ( $\bar{e}h\bar{a}$ ), $\bar{a}huk$ , $\bar{a}hik$ , $\bar{auk}$ .	$\bar{e}h\bar{a}\bar{h}^{\bar{a}}$ .	Same as 1st person.
3	$\bar{e}$ , $\bar{u}$ , $\bar{u}^w$ .	$\bar{a}h^{\bar{a}}$ , $\bar{a}h^w$ .	$\bar{au}$ , $\bar{a}h^w$ , $\bar{o}$ , (sometimes $\bar{ai}$ .)	...	$\bar{auk}$ , (sometimes $\bar{aik}$ .)	$\bar{au}^{\bar{a}}\bar{h}^{\bar{a}}$ .	$\bar{a}h^{\bar{a}}\bar{h}^{\bar{a}}$ , $\bar{a}h^w\bar{h}^{\bar{a}}$ .

The following are examples of the use of this tense:—

*First Person* :—चलू तीनू मामा भगिना कटैया सिकार, *calū tinū māmā bhaginā Kaṭaiyā sikhār*, let us three, uncle and nephews, go to hunt in the Kaṭaiyā forest.

बाप माइ के कहू-गं ठेकान, *bāp māi kē kahū-gā ṭhekān*, let us tell our father (and) mother our whereabouts.

तीर खैचि सुसाज बनिवाई के मारी, *tīr khaicī Musāhu Baniyā kē māri*, drawing an arrow let me kill Musāhu Baniyā.

किच्छु सीखि लेय तँ पठाय दिऐक, *kicchu sikhī lēy tāṁ paṭhāy diaik*, let him learn something (first), and then let me send him.

*Second Person* :—जहि सुँहें धेलें कटैया ओहि सुँहें धर अपना बाप के, *jehī (for jāhī) mūhē dhailē Kaṭaiyā, ohī mūhē dhar apnā bāp kē*, with the mouth with which you (non-honorific) seized (me) (in) Kaṭaiyā, with the same mouth seize your own father (an abusive phrase).

अपना अपना घर में सुन्नर खाएक कर-गं, *apnā apnā ghar mē sunnar khāek karē-gā*, each in your own house prepare beautiful food. (A mother-in-law is addressing her daughters-in-law. Hence non-honorific terms are used).

आवि कै अप्पन सुदै बान्हू, *ābī kai appan mudai bānhū*, having come, bind your foe. (A wife is addressing her husband respectfully).

चलू सामी भोजन करू, *calū sāmī bhōjan karū*, come, my husband, make your meal.

प्रहन बात मति कहँह बजत तामस मति करँह, *ehan bāt matī kahāh, bahut tāmas matī karāh*, say not such words, make not much anger. (One brother addresses another familiarly).

ताकड़ ममा हरिन सुगरक ठाठ, *tākah<sup>m</sup>, māmā, harin sugarak ṭhāṭh*, look, uncle, for herds of deer and boar.

एक बेरि ऊकुम दिइ, *ek bēri hukum dih<sup>m</sup>*, give (me) the order but once (cf. the example of दिई *diā*, in § 200).

भनहिं विद्यापति सुनिष्टे मनाइनि, *bhanahī Bidyāpati suniai Manāini*, saith Vidyāpati, 'hear, O Manāini.' (Vid. lxxxii., 8).

कहहक जे जातिक योगी बी, *kah<sup>h</sup>hāk jē jātik Jōgī chī*, say 'we are Jōgis by caste.'

पुछक जे कोन लोग बी, *puch<sup>h</sup>huk jē kōn lōg chī*, ask (them), 'what is your Honours' caste ?'

बहोरन ममा के लाबहोक बोलाय, *Bahōran mamā kē lāb<sup>h</sup>hōk bolāy*, call and bring Bahōran (our) uncle.

हमरा बालकक संग ओकरहूँ पठाय दिखौक, *ham<sup>a</sup>rā bālakak saṅg okarah<sup>h</sup> pathāy diauk*, send him also with my boy.

कालू सदा अम्मा निरसो के कहहहिं जोगिया जाई, *Kālū Sadā amma Nīr<sup>s</sup>ō kē kah<sup>h</sup>hūnh<sup>i</sup> Jogiyā jāī*, say to the respected Kālū Sadā and mother Nīr<sup>s</sup>ō 'go to Jogiyā.'

Third Person :—किच्छु सीखि लेय तँ पठाय दिष्टेक, *kicch<sup>h</sup> sīkh<sup>i</sup> lēy tā<sup>n</sup> pathāy diṣṭ<sup>e</sup>ek*, let him learn something, then let me send him.

आहि सुहँ धैलक फोटरा गीदर जेठ भाइ के ताहि सुहँ धरौ हमरा के, *jāh<sup>i</sup> mūh<sup>h</sup>ē dhailak Phoṭ<sup>a</sup>rā gīdar jēṭh bhāī kē, tāh<sup>i</sup> mūh<sup>h</sup>ē dharau ham<sup>a</sup>rā kē*, with the mouth with which Phoṭ<sup>a</sup>rā the jackal has seized my elder brother, with the same mouth let him seize me.

200. There are various forms of a respectful imperative in the second person, made by adding इहँ *ihē*, इहँ *iā* (or इयँ *iyā*), इहँ *iāh*, इहँ *iāh*, इहँ *iāuk*, इहँ *iāuk*, इहँ *iāukh<sup>i</sup>*, इहँ *iāth<sup>i</sup>*, or इहँ *bahinh<sup>i</sup>* to the root. These I call **Mild Imperatives**. There are also some periphrastic respectful forms made by combining the 2nd verbal noun in ल *l*, with the Imperative or Future of the ✓ जा *jā*, go, which I call the **Respectful Imperative** and the **Respectful Future** respectively. Examples of these are as follows :—

नहिं पतियाइ तो आविहँ, *nah<sup>i</sup> patiyāh<sup>a</sup>, to ābihē*, if she do not believe you, then please to come.



दीस निगम दुइ आनि मिलाबिय ।

ताहि दिअ बिधि मुख आध ॥

*Dīsa nigama dui āni milābiya* (m.c. for *milābiyā*).

*Tāhi dia* (m.c. for *diā*) *Bidhi-mukha ādha* (Vid. xvii., 4).

Join the (ten) directions to the (four) vēdas, and to that add half the (four) faces of Brahmā.

प्रक बेरि ऊकुम दिअ, *ek bēri hukum diā*, please give (me) the order but once. (cf. the example of दिङ् *dih<sup>u</sup>*, in § 199).

हम तोहरा प्रक कहिनी सुनबैछिअङ् जकरा सब दीन मन रखिअह,  
*ham toharā ek kahinī sun<sup>a</sup>baichiah<sup>u</sup> jakarā sabh dīn man rakhiāh*,  
I tell you a story, which please remember all your days.

तहाँ तौ बैसिअ हम जाइत छी दौरी गाम, *tahā tō baisihā, ham jāit chī Daurī gām*, please sit there, I am going to Dauri village.

चढिऔक ममा परसाक गाछ, *caṛhiauk mamā par<sup>a</sup>sāk gāch*, O uncle please climb up the *par<sup>a</sup>sā* tree.

दादा हो अहिरा गोआर के कहिऔक जाई बयान, *Dādā hō, Ahirā Goār kē kahihauk jāi bathān*, O brother, say to Ahirā Goār, 'go to (your) cow-shed.'

दुनू बेटीक कहिऔन्हि जे कोचवर करथि तैयार दुनू जमाय मारल गेलैन्हि, *dunū bēṭik kahihauh<sup>i</sup> jē koh<sup>a</sup>bar karath<sup>i</sup> taiyār, dunū jamāy mārāl gelainh<sup>i</sup>*, please tell (him) that the two sons-in-law for whom he is preparing the marriage bowers of his two daughters have been killed.

से हो सारा मानिहथि हमर दिनमा, *sē hō sārā mānihath<sup>i</sup> hamar din<sup>a</sup>mā* (for *din<sup>a</sup>wā*), therefore, O brother-in-law, accept (or, 'let my brother-in-law accept') my day (i.e., the date fixed by me).

प्रक सेर अन्न घटि नहिँ देबहौन्हि, *ek sēr ann ghat<sup>i</sup> nah<sup>i</sup> deb<sup>a</sup>hinh<sup>i</sup>*, please do not give one seer of grain less (than the right amount).

*Respectful Imperative* :—जखन अपने चाही तखन तोड़वा लेल जाय, *jakhan ap<sup>a</sup>ne cāhī, takhan tor<sup>a</sup>bā lēl jāy*, when you, sir, may desire, then be good enough to have the fruit plucked and take it.

*Respectful Future* :—देखल जाअत, *dēkhal jāet*, you will be pleased to see, i.e., be good enough to look and see.



NOTE.—The Respectful Imperative and Respectful Future are really impersonal passives. **लेल जाय** *lē jāy*, is, literally, 'let it be taken.' So **देखल जाएत** *dēkhal jāet*, is, 'it will be seen (by you).' This use of the impersonal passive as a form of respect, is carried to great lengths in the Naipālī language spoken immediately to the north of Mithilā.

201 (b). The **Future** tense in Maithilī is formed in three ways. In the first place it may be the same as the present conditional. We often find the forms of the present conditional or imperative employed in the sense of the future. It may be noted that, in the cognate Kāśmīrī language, the only form of the future is made in the same way.

In the second place, a number of the forms of the future are based on the second verbal noun, which ends in **ब** *b* (**देखब** *dēkhab*, to see).

In the third place, a number of the forms of the future are based on the present participle, ending in **ऐत** *ait* (**देखैत** *dēkhait*, seeing). In this case the termination of the participle is lightened by changing **ऐत** *ait* to **अत** *at* (**देखत** *dēkhat*) or **इत** *it* (**देखित** *dēkhit*).

202. The idea of future time can be emphasized by adding **गँ** *gā* (in old Maithilī **गै** *gai* or **गए** *gae*) to any of these forms. The addition of this termination is quite optional, and is most common in conversation. Examples of the use of this termination taken from literature are as follows. Those of **गै** *gai* and **गए** *gae* are in poetry and are taken from Manbōdh's Haribans :—

**एहि दही केँ बेचब-गँ आबोर कंचा सबहिँ सँ आम कीनि लेब,** *ehi dahī kē bēcab-gā, āor kañcā sabahi sā ām kīni lēb*, I'll sell these curds, and with the pice (I get for them) I will buy mangoes. (This example shows how purely optional the use of **गँ** *gā* is. It is employed with one future and not with the other).

**बाप माइ के कइ-गँ ठेकान,** *bāp māi-kē kahū-gā thekān*, we shall (i.e., let us) inform (our) parents as to (our) whereabouts.

**अपना अपना घर में सुन्नर खाएक करें-गँ,** *ap'nā ap'nā ghar mē sunnar khāek karē-gā*, you will prepare beautiful food each in her own room.

मारब-गै हम काखि बथान, *māraba-gai hama kālhi bathāna*, to-morrow will I destroy the cowsheds.

तखनुक हरख कहब-गए काहि, *takhanuka harakha kahaba-gae kāhi*, to whom shall I tell the joy of that moment ?

The second and third of the above examples have also been given as examples of imperatives. Grammatically, the termination गै *gai* shows that they are futures, used in the sense of polite imperatives. They are the first form of the future, which is identical with the present conditional and imperative.

It is hardly necessary to point out the correspondence of this termination with the Hindi गा *gā* in forms such as देखूँ-गा *dēkhū̃-gā*, I shall see.

It is unnecessary to give a table of the terminations of the first form of the future. They are identical with those of the present conditional and imperative. One example may be given in which the same word is used once as a future conditional, and once as a future indicative :—

नहिँ हाजिर करी तौ नौम दीन तोहरा सौं बिबाह करी, *nahĩ hājir karī, tau naum dīn toharā saū bibāh karī*, If I shall not produce (the thief) then I will marry you on the ninth day.

Other examples are :—

प्रदि उपकारक बदला तोहरा कैप्रक कथा सिखाय दिखजू, *eh̃ up̃kārak bad̃lā toharā kaiek kathā sikhāy diah̃*, in return for this favour I will teach you (object in second person) certain things.

किच्छु सीखि लेर तँ पढाय दिऐक, *kicch̃ sikh̃ lēē, t̃ p̃athāy diaik*, let him learn something, and then I will send him (to school).



The following are examples of this form of the future:—

*First Person*: नहिँ पतियाऊ तो अबिहँ देबहूँ गोआही गुजराय,  
*nahĩ patiyāh<sup>u</sup> to ābihē, dēbah<sup>u</sup> (dē + ābah<sup>u</sup>) goāhī gujarāy*,  
 if she do not believe you, please come, (and) I will bear  
 testimony.

सभ के देवौं हम चारि सेर बोनि, *sabh kē dēbō (dē + ābō)*  
*ham cār<sup>i</sup> sēr bon<sup>i</sup>*, to all will I give four seers (of grain)  
 as daily wages.

मारब धनुखा देव खसाय, *mārab dhanukhā, dēb khasāy*,  
 I will smite him with (an arrow from my) bow and fell  
 him.

कजरा नदी कैसेन उतरब पार, *Kajārā nadī kaisan utarab*  
*pār*, how shall we cross the river Kajārā ?

[N.B.—This form in अब *ab* is the one in general use].

नहिँ हो मामा घुरवै चल्ह कठैया सिकार, *nahĩ, hō māmā,*  
*ghur<sup>u</sup>bai; calāh Kaṭaiyā sikār*, we will not return, O  
 uncle; come to hunt in Kaṭaiyā.

दुरमति लागल रे बौड़ा पूत तोरा एक थापड़ मारबौ,  
*duramat<sup>i</sup> lāgal rē chaurā pūt, tōrā ek thāpar mār<sup>u</sup>bau*, are  
 you mad, you son of a boy ? I will give you a slap.

घर में चोरौ भेल चोर माल पकड़ि कै हाजिर कै दह तखन  
 तोहरा फुरसति देबहू बीच में नहिँ देबहू, *ghar mē cōrī bhel ;*  
*cōr māl pakar<sup>i</sup> kai hājir kai dāh, takhan tohārā phur<sup>u</sup>sat<sup>i</sup>*  
*dēbah<sup>u</sup> ; bīc mē nahĩ dēbah<sup>u</sup>*, a theft has taken place in  
 (my) house; arrest the thief and his booty, then will I  
 release you; till then I will not set you free.

उनटि के हम नहिँ किछु कहबैक, *unaṭ<sup>i</sup> ke ham nahĩ*  
*kicch<sup>u</sup> kah<sup>u</sup>bai<sup>k</sup>*, I will make no reply (to her).

*Second Person*: हमरा गाइक दूध पीबै, *hamārā gāik dūdh pībē*,  
 will you drink the milk of my cow ? (a rude question.)

निरसो अम्मा के कहबौ बुझाय, *Nir<sup>u</sup>sō ammā kē kah<sup>u</sup>bau*  
*bujhāy*, you will explain to mother Nir<sup>u</sup>sō.

धाबाक धारि तोरि माँझी होँक हो मामा । माँझी बैठत

हमरा देह पर । कहब हबाल । परसाक गाह पर से हँठ होबहो,  
*dhābāk dhār<sup>i</sup> tōr<sup>i</sup> māchī haik, hō māmā. Māchī baiṭhat*  
 (3rd person) *ham<sup>a</sup>rā dēh par. Kahab* (1st person) *habāl.*  
*Par<sup>a</sup>sāk gāch par sē hēṭh hob<sup>a</sup>hō* (2nd person), tear off a  
 branch of the *dhābā* tree, and drive off the flies. The  
 flies will settle on our corpses. I will tell you a circum-  
 stance (that concerns us). Will you come down from  
 the *parsā* tree ?

तखन जाय पुहबहन्दि सखी केँ, *takhan jāy puch<sup>a</sup>bahūnh<sup>i</sup>*  
*sakhī kē,* (one girl addresses another) then you will go  
 and ask our (respected) friend.

आधा आधा सब मसाला लक्ष्मी दाई केँ अपने चुपे दैबैन्हि,  
*ādhā ādhā sabh masālā Lach<sup>a</sup>mī Dāī kē ap<sup>a</sup>ne cuppē*  
*debainh<sup>i</sup>,* your Honour will give half of each of the deli-  
 cacies privately to the respected Lachmī Dāi.

The following is an example of the suffix अन्हि *anh<sup>i</sup>* as used  
 by Manbōdh (see § 193).

कहलन्हि कुबलाय पिड़ लै जानि ।

द्वार धरब-अन्हि भिनसर जानि ॥

*kah<sup>a</sup>lanh<sup>i</sup> kubalae pira lai āni,*

*dwarā dharaba-anh<sup>i</sup> (for dhar<sup>a</sup>bainh<sup>i</sup>) bhinasara jāni.*

He said, "having brought (the Elephant) Kuvalaya Piḍa at  
 dawn, warily you will place him at the door."

204. (b) (4). Future, third form, based on the present participle ending in *तुत ai*, of which the *तु ai* is usually weakened to *अ a*, but sometimes to *इ i*. The terminations are to be added to the root direct. This form is mainly used in the third person. In the first person it is only found in groups I and II, and in the 2nd person only in group II, and even here it is not common.

PERSON.	SHORT FORM.		LONG FORM.		REDUNDANT FORM.		
	GROUP I. (Subject : non-honorific. Object : non-honorific.)	GROUP II. (Subject : honorific. Object : non-honorific.)	GROUP I. (Subject : non-honorific. Object : non-honorific.)	GROUP II. (Subject : honorific. Object : non-honorific.)	GROUP I. (Subject : non-honorific. Object : non-honorific.)	GROUP II. (Subject : honorific. Object : non-honorific.)	GROUP IV. (Subject : honorific. Object : honorific.)
1	<i>itah<sup>2</sup></i> .		<i>atiai<sup>2</sup></i> Or (with object in 2nd person.) <i>atiau<sup>2</sup>, atiah<sup>2</sup></i> .		<i>atiah<sup>2</sup></i> Or (with object in 2nd person.) <i>atiah<sup>2</sup></i> .		
2	Wanting.	Same as 1st person.	Wanting.	Same as 1st person, but no forms for object in 2nd person.	Wanting.	Same as 1st person, but no forms for object in 2nd person.	Wanting.
3	<i>at</i> ; fem. <i>at<sup>2</sup></i> .	<i>atath<sup>2</sup>, atath<sup>2</sup>, eth<sup>2</sup> ; fem. eth<sup>2</sup> or eth<sup>2</sup></i>	Or (with object in 2nd person.) <i>atiai<sup>2</sup></i> <i>atiau<sup>2</sup>, atiah<sup>2</sup></i> .	.....	<i>atiah<sup>2</sup></i> Or (with object in 2nd person.) <i>atiah<sup>2</sup></i> .	.....	<i>atiah<sup>2</sup></i> <i>eth<sup>2</sup></i> .

Examples of this form of the future as follows. Only one example has been noted in literature of the 1st person, and none of the 2nd person. The example of the first person will be found in the third sentence below:—

*Third Person* : जिब जाग्रत परान बचत तैयो ने परसा गाछ पर से  
हँठ होबौं, *jīb jāet, parān bacat, taio nē parāsā gāch par sē hēṭh*  
*hōbō*, (whether) my life will go (i.e., will be lost), (or  
whether) my life will be saved, still I will not descend from  
the Parsā tree.

मधुपुर रमनि जखन हरि देखति ।

हरखित जनम कृतारथ लेखति ॥

*madhupura ramani jakhana hari dekhati,*  
*harakhita janama kṛtāratha lekhati.* (Manbōdh.)

When a damsel of Madhupur will see Hari,  
She will rejoice and will consider her life's desire  
fulfilled.

सामी सलहेस जाँ मिलतथि सामी सलहेस लै राज भोगितऊँ । नहिँ  
मिलताह दिसा हरि घुरब । सोग सन्ताप सौँ पानि धसि खसब,  
*sāmī salhēs jāṁ milatathī, sāmī salhēs lai rāj bhogitah*  
(1st person). *Nahī milātāh, hiā hārī ghurab. Sōg santāp saū*  
*pāni dhasī khasab*, (if) my lord Salhēs will be met (by me),  
with my lord Salhēs will I enjoy the kingdom. If he will  
not be met (by me), losing my heart (heart-broken) will I  
return. In sorrow and affliction will I plunge into water  
(and drown myself).

[Note in this example two different forms of the first person  
and two different forms of the third person honorific. In each  
case the two forms of each pair are quite identical in meaning.]

निरसो देलन्हि बजर केवाड़ ठोकि जे बाबू सुतले रहताह नहिँ जैताह  
*Nirāsō dēlanhi bajar kewār thōki, jē bābū sutalē rahatāh nahī*  
*jaitāh*, Nirsō shut adamantine doors (i.e., shut the door  
tightly) saying, 'my sons will remain asleep, and will not  
depart.'

मोरंग बैक पनियाँ कुपनियाँ बहिरे धरतै साऊक कलबुज, *Mōraṅg chāik*  
*paniyā ku-paniyā, bahirē dharatāi sāhuk kalabuj*, in the



Mōrang the water is bad water, and will seize from without the body of the Sāhu (and fill him with disease).

ताहिर मीयाँक बेटी है बड़ जोगतान । एक थापड़ मारतौ पानि नहिँ पीवै, *tāhir miyā'k bēṭī hai baṛ jōgātān. Ek thāpaṛ mār-tau pāni nahī pībē*, Tāhir Miyā's daughter is a great sorceress. She will give you one slap and you will never drink water (again) (*i.e.*, you will be killed).

पाँचो मिलि के करतइ सन्कार, *pā'cō milī ke kar-tah<sup>u</sup> sanskāṛ*, the five will unite and perform your funeral ceremonies.

तोहरा सभक केसो डेढ़ नहिँ हैतइ, *toh-rā sabhak kēs-ō tērḥ nahī haī-tah<sup>u</sup>* (indirect obj. in 2nd pers.), not even a hair of one of you will be bent.

बारह बारह लगतैक खेपवा, *barakh bārah lag-taik khēp-wā*, the expedition will last twelve years.

As an example of Manbōdh's suffix अन्हि *anhī*, we have खैताइ-अन्हि, *khaitāh-anhī*, already quoted in § 193.

205. (c) (5). The **Past Conditional** is formed from the present participle, to which the personal terminations are added directly. In the short form of group I, no termination is added in the third person, the bare present participle being here employed alone.

The present participle ends in ऐत *ait*, as in देखैत *dekḥait*, seeing. When personal terminations are added, this termination is usually lightened to इत *it*, thus देखित *dekḥit*. This lightening is not however obligatory, and we sometimes hear the ऐ *ai* retained. This is not a peculiarity of any particular form, but depends entirely on the personal equation of the writer or the speaker. Sometimes the ऐत *ait* is lightened to अत *at* (देखत *dekḥat*), instead of इत *it*. This also is a case of personal equation.

The following are the terminations of this tense. I have included the lightened participial termination in each instance, so that the terminations as given, are to be added to the root direct. In every instance *ai* or *a* may (as has been explained) be substituted for the initial *i* of the termination. The terminations commencing with *i* are, however, much the most usual.



## 206. (c) (5) Past Conditional. The terminations are added to the root direct.

PERSON.	SHORT FORM.		LONG FORM.		REDUNDANT FORM.		
	GROUP I. (Subject: non-honorific. Object: non-honorific.)	GROUP II. (Subject: honorific. Object: non-honorific.)	GROUP I. (Subject: non-honorific. Object: non-honorific.)	GROUP II. (Subject: honorific. Object: non-honorific.)	GROUP I. (Subject: non-honorific. Object: non-honorific.)	GROUP II. (Subject: honorific. Object: non-honorific.)	GROUP III. (Subject: non-honorific. Object: honorific.)
1	<i>iāh*</i> , <i>iā</i> (seldom used).		<i>iāi</i> Or (with object in 2nd person.) <i>iāu</i> , <i>iāh*</i> .		<i>iāik</i> Or (with object in 2nd person.) <i>iāuk</i> .		
2	<i>iā</i> .	Same as 1st person.	<i>iāh</i> ; fem. <i>iāh*</i> or <i>iāh*</i> .	Same as 1st person, but no forms for object in 2nd person.	<i>iāhā</i> , <i>iāhik</i> .	Same as 1st person, but no forms for object in 2nd person.	Same as 1st person.
3	<i>ai</i> ; fem. <i>aiā</i> .	<i>iāth*</i> , <i>iāth*</i> .	<i>iāi</i> Or (with object in 2nd person.) <i>iāu</i> , <i>iāh*</i> .	.....	<i>iāik</i> Or (with object in 2nd person.) <i>iāuk</i> .	.....	<i>iāthik*</i> <i>iāthuk*</i> .

\* or *aiāh\** or *iāth\** and so throughout except in the short form of the 3rd person of group I.

The following are examples of the use of this tense :—

*First Person* :—जौं हमहूँ तोहरा जकाँ बनीज-ब्यापार करितहूँ आओर  
अन्न तोलितहूँ तखन आर पाओ भरि अन्न एहर ओहर सँ  
माँगि नहिँ खेतहूँ, *jaũ hamahũ toharā jakā̃ banij-byāpār karitahũ,*  
*āor ann taulitahũ, takhan āi pāo bharĩ ann ēmhar ōmhar sũ*  
*māĩgĩ nahĩ khaitahũ* (for *khā + itahũ*), if I also, like you, had  
done trading and had weighed out food, I should not have  
eaten to-day a quarter of a seer of food begged from here  
and there.

जनितहूँ तो बगहा में बरदी तमाकू लदबैतिष्टे, *janitahũ to bagahā*  
*mẽ barādī tamākũ lad̃baitiṣṭe*, if I had known, I would have  
loaded a bullock in Baghā with tobacco.

*Second Person (also Third Person)* :—जौं तौं हमरा नहिँ बाँझितह  
आओर मारि दितह तखन ओ मोती तोहरा हाथ लगैत, *jõ tũ hamarā*  
*nahĩ chāritāh āor mārĩ ditāh, takhan ō mōtī toharā hāth lagait̃,*  
if you had not let me go and had killed me, then that pearl  
would have come into your hand.

*Third Person* :—जिबैत रहैत तो जोगिया अबैत पलटि, *jibait̃ rahĩt to*  
*jogiyā abait̃ palat̃ĩ*, if they had been alive they would  
have come back to Jogiyā.

आन केओ रहितथि मारितहूँ मुक्का दितहूँ खँसाय, *ān keo rahĩtathĩ māri-*  
*tahũ mukkā ditahũ khāsāy*, if it had been any other person (than  
you, our respected mother), we should have struck him with  
a blow of the fist, and knocked him down.

ओतन्हि दुरागमन करैतन्हि जमैया जाँजरि, *autanhĩ durāgaman karai-*  
*tanhĩ jamaiyā jā̃jarĩ*, if they had come to Jājari his sons-  
in-law would have performed the ceremony of *durāgaman*.

Sometimes the imperfect tense indicative is employed in  
the sense of the past conditional. An example is जो जिबैत चलाह  
दीना भद्री जोगिया नगर कौनो मुसहरनी नहिँ कैलक सिंगार, *jo jibait̃*  
*chalāh dīnā bhadrī jogiyā nagar, kauno musaharānī nahĩ kailak*  
*sīgār*, if Dīnā and Bhadrī had been alive in Jogiyā town, no Musa-  
har's wife would have dared to adorn herself. In this example  
the past tense indicative is also employed in the apodosis in the  
sense of the past conditional.

207. (c) (6) **Present Indicative.**(c) (7) **Imperfect Indicative.**

These two tenses are formed by combining the present participle with Auxiliary Verbs. They will be dealt with under the head of periphrastic tenses (Chapter III).

208. (d) (8) **Past Indicative.**—This tense is formed from the past participle in **अल** *al* (**देखल** *dēkhal*), which in the case of transitive verbs is a passive. Thus **देखल**, *dēkhal*, means 'seen,' and when we want to say 'I saw' we must say 'seen by me.' We have observed that nouns and pronouns have nothing corresponding to the agent case in Hindi. The 'by me,' 'by you,' or 'by him,' etc., which forms the subject of the verb, is therefore indicated by the terminations suffixed in conjugating the tense. **देखलहुँ**, *dekh<sup>o</sup>lah<sup>o</sup>*, means 'seen by me,' 'I saw'; **देखलह**, *dekh<sup>o</sup>lāh*, means 'seen by you,' 'you saw'; **देखलक** *dekh<sup>o</sup>lak*, means 'seen by him,' 'he saw'; and so on.

On the other hand the past participle of an intransitive verb is not necessarily passive. **सुतल**, *sūtal* means 'slept,' and in conjugation 'I slept' may be represented by either 'it was slept by me' or by 'slept I.' In Maithilī both principles are followed in conjugating intransitive verbs. This is most manifest in the periphrastic tenses formed from the past participle, the perfect and the pluperfect, but we also see clear traces of it in the conjugation of the past indicative. Here there is a mixture of forms. For 'I slept' we usually say 'it was slept by me'; but for 'you slept' we do not say 'it was slept by you' (**सुतलह** *sut<sup>o</sup>lāh*) but we say **सुतलह** *sut<sup>o</sup>lāh*, i.e., slept you. It thus follows that the conjugation of the past tense of an intransitive verb sometimes agrees with that of the past tense of a transitive verb, and sometimes differs.

At the present day all sense of the *reason* for this difference has disappeared from the language. No native of Mithilā, when employing the past tense of a transitive verb, is aware that he is using a passive idiom. To him the pasts of both kinds of verbs are conjugated in as straightforward a manner as the English, I loved, thou lovedst, he loved. All that he is conscious of is that in the tenses formed from the past participle, the conjugation of

transitive verbs differs from that of intransitive ones, and, for practical purposes this is all that need be known. It is unnecessary to consider देखलहुँ *dekh<sup>o</sup>lah<sup>u</sup>* as meaning 'it was seen-by-me,' and it is quite sufficient to consider it as meaning 'I saw,' just as सुतलहुँ *sut<sup>o</sup>lah<sup>u</sup>* means 'I slept'; but it is useful to know the origin of the difference, and for that reason the above explanation has been given.

We commence with giving the terminations of the past tense of the **transitive** verb.

## 209. (d) (8) Past Indicative of a Transitive verb. The terminations to be added to the root direct.

PERSON.	SHORT FORM.		LONG FORM.		REDUNDANT FORM.		
	GROUP I. (Subject : non-honorific. Object : non-honorific.)	GROUP II. (Subject : honorific. Object : non-honorific.)	GROUP I. (Subject : non-honorific. Object : non-honorific.)	GROUP II. (Subject : honorific. Object : non-honorific.)	GROUP I. (Subject : non-honorific. Object : non-honorific.)	GROUP II. (Subject : honorific. Object : non-honorific.)	GROUP III. (Subject : non-honorific. Object : non-honorific.)
1	<i>alāhā, al, alā; fem. alī.</i>		<i>alā, alāh, alāhī</i> Or (with object in 2nd person.) <i>alau, alāhu, alāu, alāhu</i>		<i>alāh, alāhī</i> Or (with object in 2nd person.) <i>alauk, alāuk</i>		<i>alāinh, alāinhī.</i>
2	<i>alā, alā.</i>		<i>alāh; fem. alāhī</i> <i>alāhī.</i>		<i>alāhā, alāhī</i>		<i>alāhāinh.</i>
3	<i>alā (al; fem. alī.)</i>		<i>alāhī</i> Or (with object in 2nd person.) <i>alāhu.</i>		<i>alāhī</i> Or (with object in 2nd person.) <i>alāhī.</i>		<i>alāhāinhī.</i>

In the above paradigm the termination *al* (fem. *al<sup>i</sup>*) properly belongs to the first person in the short form of Group I. In the case of intransitive verbs, it is not used in the first person, but is used in the third person of the same group. In old (e.g., in Manbōdh's *Haribans*) poetry, and in the speech of the illiterate (e.g., in the song of Salhēs), this termination is, however, also used in the third person of the transitive verbs. I have, therefore, inserted it also under the third person, placing it within marks of parenthesis to show that its use in this person is not regular.

In the third person of Group II, the termination *alanh<sup>i</sup>* is the one in common use. I have only noted one occurrence in literature of the form *alath<sup>i</sup>*.

The following are examples of the use of this tense:—

*First Person* :—भन मनबीध पहाँ किछु रहल ।

कथा प्रसंग आगु हम कहल ॥

*Bhana Manabōdha pachā kichu rahala.<sup>1</sup>*

*Kathā prasaṅga āgu hama kahala.<sup>1</sup>*

Saith Manbōdh, 'this occurred (intransitive, 3rd person) somewhat subsequently. In the order of (my) tale I said (transitive, 1st person) it too soon.'

कहियो न देखल गेहुमनक फेंच पर खंजन फहराइत *kahiyō na dēkhal gehumanak phēc par khañjan phaharait*, never (before) did I see a khañjan-bird hovering over the hood of a cobra.

गोड़ लगैत ह्यो पैयाँ परैत ह्यो छहि नहिँ जनली अहाँ भद्री ह्यो *gōṛ lagait chī, paīyāṁ parait chī, eh<sup>i</sup> nah<sup>i</sup> jan<sup>eli</sup> ahā<sup>i</sup> bhadri chī*, I clasp (your) legs, I fall at (your) feet, I did not know this, that Your Honour was Bhadri.

जनम सँ पुजलऊँ मोकामा गढ़ में, *janam sā<sup>i</sup> puj<sup>alah<sup>i</sup></sup> mokāmā gaṛh mē*, from (my) birth, did I worshipped (thee) in Mokāmā fort.

बालपन अचरा बान्हलि पर पुरुख सुँह नहिँ देखलि जनम पाप सिन्दुर नहिँ माँग पहरलि । ऊनका कारन काँचे बाँसक कोहवर बान्हलि लाल पलंग सभ रंग सेज ओझाओलि सिकिया चीरि कै बेनिया बनाओलि,

<sup>1</sup> i.e., *rahal*, *kahal*. Being in verse, the final *a* is pronounced. See § 9.



*bāl<sup>a</sup>pan ac<sup>a</sup>rā bānhal<sup>i</sup>, par purukh mūh nah<sup>i</sup> dēkhal<sup>i</sup>, janam pāe sindur nah<sup>i</sup> māg pahiral<sup>i</sup>; hun<sup>a</sup>kā karan kācē bāsak koh<sup>a</sup>bar bānhal<sup>i</sup>, lāl palan<sup>a</sup> sabh rang sēj ochāol<sup>i</sup> (for ochāb + al<sup>i</sup>), sikiyā cīr<sup>i</sup> kai beniyā banāol<sup>i</sup> (banāb + al<sup>i</sup>), (a woman speaks) I tied up my girlhood with my body-cloth, the face of another man I did not see, from my birth I did not wear vermilion on the parting of my hair. For him did I build a bridal arbour of fresh bamboos, on a crimson bed did I overspread a mattress of varied colours, and with a split reed did I apply silver spots to my brow.*

लाख अपराध कैलौक । लाख गारि देलैं । तकर उत्तर हम नहिं  
किबु कहलौक, *lākh ap<sup>a</sup>rādh kailauk, lākh gār<sup>i</sup> dēlē, takar ūtar ham nah<sup>i</sup> kich<sup>a</sup> kah<sup>a</sup>lauk*, I committed a hundred thousand faults against you; a hundred thousand abusive words did you give me; (and yet) no answer of that (abuse) did I say to you.

*Second Person:* जाहि मरद लै जोबन सेबलैं से मरद बैसल चौक देबहा

नदीक धार, *jāh<sup>i</sup> marad lai jōban sebalē, sē marad baisal chauk deb<sup>a</sup>hā nadik dhār*, the man for whom you have kept your virginity, is seated for you by the stream of the river Debbhā.

कौन गरु परलौ बड़ भोरे बैकल दुआर, *kaun garū par<sup>a</sup>lau bar bhōrē chēkal duār*, what misfortune has befallen you that your Honour has obstructed my door very early in the morning?

बिनु अपराधैं गरदनियाँ देलैंह, *bin<sup>a</sup> ap<sup>a</sup>rādhē gar<sup>a</sup>daniyā dēlāh*, without fault (*i.e.*, for no fault) you gave them neck-thrusting (*i.e.*, you thrust them away by the neck).

*Third Person:* कौओ नहिं चिन्हलक जोगियाक लोग, *keo nah<sup>i</sup> cinh<sup>a</sup>lak, jogiyāk lōg*, none of the people of Jogiyā recognised them.

देखलक सल्लेस जे बड़ अजगुन भेल, *dekh<sup>a</sup>lak salhēs jē bar aj<sup>a</sup>gut bhēl*, Salhēs saw that (something) very extraordinary (had) happened.

चटि दे धैलक पटि दे मारलक बान्हलक पडुआड़ि धै के, *cat<sup>i</sup> dē dhailak, pat<sup>i</sup> dē mār<sup>a</sup>lak, bānh<sup>a</sup>lak pachuāṛ<sup>i</sup> dhai ke*, giving abruptness (*i.e.*, suddenly) he seized (him), giving instantaneousness (*i.e.*, instantly) he struck (him), seizing him from behind he bound him.

This termination *alak* is very common.



The following are examples of the irregular omission of the final *ak*.

हँसि हँसि कुसल पुबल ब्रजनाथ, *hāsi hāsi kusala puchala braja-nātha*, smilingly Vrajanāth asked his welfare. (Manbōdh, vii, 28)

कौ देब सबइ सबहुँ प्रह कहल ।

निज अनुचर सभ कहल हकार ।

'*kai deba sabai*' *sabahu eha kahala*,.....

*nija anucara sabha kahala hakāra*. (Manbōdh, ii, 34, 35).

All of them said this 'we will do everything'.....His attendants all uttered a howl.

बाजै लागल भद्री दीना सौँ साजल जबाब, *bājai lāgal* (intransitive) *bhadri, dīnā saū sājal* (for *sāj<sup>al</sup>lak*) *jabāb*, Bhadrī began to speak, to Dīnā he arranged his answer.

तखन दौना मालिनि दक्षिनक चीर पहिरि लेलि पाटी सन्हारि लेलि नैना काजर पेन्दि लेलि ... .. असले कसबीनि भेलि, *takhan daunā mālin<sup>i</sup> dachinak cīr pahir<sup>i</sup> lēl<sup>i</sup>* (transitive), *pāṭī samhār<sup>i</sup> lēl<sup>i</sup>*, *nainā kājar pēnh<sup>i</sup> lēl<sup>i</sup>*.....*ās<sup>alē</sup> kas<sup>abīn</sup> bhēl<sup>i</sup>* (intransitive), then Daunā Mālin apparelled herself in garments of the south, arranged her flat temple-locks, (and) applied collyrium to her eyes.....(in appearance) she became a real harlot.

[It will be seen that in the last two examples, taken from modern prose, the irregular form of the transitive verbs seems to be suggested by the neighbourhood of an intransitive verb with the same subject.]

फेर मारलन्हि दीना राम फोटरा के देलन्हि खसाय, *pher mār<sup>alanh</sup><sup>i</sup> dīnā rām phoṭ<sup>arā</sup> kē dē<sup>lanh</sup><sup>i</sup> khasāy*, again (the respected) Dīnā Rām smote Phoṭrā and dashed him down (*dē<sup>lanh</sup><sup>i</sup>* for *dē + <sup>alanh</sup><sup>i</sup>*).

अपन बड़ बेटी रखलन्हि घर सुताय । हमर बेटी पुतुङ् देखलन्हि नांगड उघारि, *apan bah<sup>u</sup> bēṭī rakh<sup>alanh</sup><sup>i</sup> ghar sutāy*, *hamar bēṭī putuḥ<sup>u</sup> dekh<sup>alanh</sup><sup>i</sup> nāgaṭ ughār<sup>i</sup>*, he (the respected one) put his own daughter-in-law and daughter to sleep in his house, and (came here and) having uncovered them saw my daughter and daughter-in-law naked.

[As an example of Manbōdh's method of employing the suffix अन्हि *anhī* (§ 193), we may quote:—

सबउ देखल-अन्हि जे बल जागल, *sabahu dekhahu-anhī jē chala jāgala*, every one who was awake saw (what happened).]

[The solitary example of the form in *°lathī* which I have noted occurs in the song of Dīnā Bhadrī. It is as follows:—

देहि दुनू भार छोड़ि देलथि, *dēhī dunū bhāi chōṛī dēlathī* (for *dē + °lathī*), the two brothers left their bodies (and disappeared).]

कथा सभ सौं बऊत बुझौलकौ परंतु केशो किच्छु नहिं मानलकौ, *kathā sabh saū bahut bujhaul°kai* (for *bujhāb + al°kai*), *parant° keo kicch° nahī mānal°kai*, he remonstrated much with them by words, but no one heeded (him) at all.

ददा हो नहिं बुझलकौ, दुनू पुतुछ के फजिहति कैलक, *dadā hō, nahī bujhal°kau*; *dunū putuh° kē phajihatī kailak*, brother, she did not understand you; she has done indignity to her daughters-in-law.

तखन ओकरा सभक बाप कहलकैक, *takhan okarā sabhak bāp kahal°kai*, then their father said to them.

ओ कहलकैन्हि हमरो नमस्कार लिखि दिओन्हि । मोनसी कहलथीन्हि नहिं हो *ō kahal°kainhī 'hamarō namaskār likhī diaunhī'*; *mon°sī kahal°thīnhī 'nahī hau,* he (the ignorant fool, not respected) said (politely to the respected scribe) 'please write my compliments also.' The (respected) scribe said (politely, to the fool, whom he treated with respect) 'it is not (what you think).'

## 210. (d) (8) Past Indicative of an Intransitive verb. The terminations to be added to the root direct.

PERSON.	SHORT FORM.		LONG FORM.		REDUNDANT FORM.		GROUP III. (Subject: non-honorific. Object (in- direct: honorific.)	GROUP IV. (Subject: honorific. Object (in- direct: honorific.)
	GROUP I. (Subject: non-honorific. Object: non-honorific.)	GROUP II. (Subject: honorific. Object: non-honorific.)	GROUP I. (Subject: non-honorific. Object: non-honorific.)	GROUP II. (Subject: honorific. Object: non-honorific.)	GROUP I. (Subject: non-honorific. Object: non-honorific.)	GROUP II. (Subject: honorific. Object: non-honorific.)		
1	<i>alahāh</i> <i>alāh</i>		Or (with indirect person.) <i>alahāh</i> , <i>alahāh</i> <sup>u</sup> .		Or (with indirect person.) <i>alahāh</i> , <i>alahāh</i> <sup>u</sup> .		<i>alahāh</i> <sup>i</sup>	
2	<i>alāh</i> , <i>alahāh</i> .	Same as 1st person.	<i>alahāh</i> ; fem. <i>alahāh</i> , <i>alahāh</i> <sup>i</sup> .	Same as 1st person, but no forms for object in 2nd person.	<i>alahāh</i> , <i>alahāh</i> .	Same as 1st person, but no forms for object in 2nd person.	<i>alahāh</i> <sup>i</sup> .	Same as 1st person.
3	<i>al</i> ; fem. <i>al</i> <sup>i</sup> .	<i>alahāh</i> (fem. <i>alahāh</i> , <i>alahāh</i> <sup>i</sup> ); <i>alahāh</i> <sup>i</sup> .	Or (with indirect person.) <i>alahāh</i> , <i>alahāh</i> <sup>u</sup> .	...	Or (with indirect person.) <i>alahāh</i> .	...	<i>alahāh</i> <sup>i</sup> .	<i>alahāh</i> <sup>i</sup> <i>alahāh</i> <sup>i</sup> .

Regarding the employment of those forms of Groups I and II which refer to the object in the second person, and the forms (Group III and IV) in which the object is honorific, reference should be made to §§ 191, 192 and § 189.

The following are examples of the use of this tense :—

*First Person*:—आन दिन भरि बवा उतरलहुँ पार, *ān din bhar<sup>i</sup> chawā utaralah<sup>u</sup> pār*, on other days I crossed (the river) (with the water only) up to the calves of my legs.

बारह बरख जोगिया जाँजरि बसलहुँ, *bārah barakh jogiyā jājar<sup>i</sup> bas<sup>a</sup>lah<sup>u</sup>*, for twelve years lived we in Jogiya Jānjari.

बारह बरिस नैहर सासुर बसली, *bārah baris naihar sāsur bas<sup>a</sup>lī*, for twelve years did we live in our fathers' houses and in those of our fathers-in-law.

*Second Person*:—रे गमार तौं हमर तीनू कथा प्रखनहिँ बिसरि गेलै, *rē gamār, tō hamar tīnū kathā ekhanah<sup>i</sup> bisar<sup>i</sup> gēlē* (for *gē + alē*) O fool, you already forgot my three statements.

कौन गरु परल जे सुतलाह खटवारि, *kaun garū paral jē sut<sup>a</sup>lāh khat<sup>a</sup>bār<sup>i</sup>*, what calamity befell (you) that you (the respected one) slept (*i.e.*, art lying prone) upon (your) bed.

*Third Person*:—आम्माक सबद सुनि दीना भद्री उठल चिहाय, *ammāk subad sun<sup>i</sup> dinā bhadri ūthal cihāy*, when they heard their mother's words, Dinā and Bhadrī started up.

गोसाँउनीक घर पैसलि दीना भद्रीक सिरमा बैसलि, *gosāūnik ghar paisal<sup>i</sup>; dinā bhadrik siramā baisal<sup>i</sup>*, she entered the shrine of the family Goddess; she sat by the head of Dinā and Bhadrī's bed.

चललह भद्री गुलामी के उदेस, बाँड़ाक रूप धैलक। भद्री चलल बरा डीह बयान, *cal<sup>a</sup>lāh bhadri gulāmī kē udēs: chaurāk rūp dhailak bhadri calal barā dīh bathān*, (the respected) Bhadrī went to search for Gulāmī: he took the shape of a little boy: (now no longer respected, being but a village lad) Bhadrī went to the cowshed in Barā Dīh.

हिया हारि कै चललीह मालिनि। कनैति चललीह मालिनि खामीक उदेस। डेगे डेगे चललीह। जोजन भरि जाय जुमलीह अपना फुलवाड़ी। फूल देखि धरती खसलीह सुरहाय। तखन लोटि लोटि कानै लगलीह फुलवाड़ी में। ऊनक कानव सुनि संग समाज सखी बहीन भोर होइत आप्रलि,

*hiyā hārī kai calālih mālinī : kanaīti calālih mālinī swāmik udes : dēgē dēgē calālih : jōjan bharī jāy jumālih apnā phulābārī : phul dēkhī dharatī khasālih murāchāy : takhan lōṭī lōṭī kānai lagālih phulābārī mē : hunāk kānab sunī saṅg samāj sakhī bahīn bhōr hōit aelī, broken-hearted went (the respected) Mālin : weeping went Mālin to search for her husband : step by step she went : she travelled for a whole league and arrived at her garden : seeing the flowers she fell fainting : then, rolling on the ground, she began to weep : hearing the sound of her weeping her (not respected) companions, female friends, (and) sisters came at dawn.*

As a specimen of Manbōdh's use of the suffix *anhi* (§ 193), we may quote :—

पैर परल-अन्हि प्रेम जनाप्र । *paira parala-anhi prēma janāe*  
(The respected) Akrūra expressing (his) affection fell at (Kṛṣṇa's) feet (Man. vii, 27).

Similarly भपटल-अन्हि *jhapatala-anhi*, he swooped (Man. x, 17), and झलकल-अन्हि *jhalakala-anhi*, he glittered (Man. ix, 11).

कानै लगलै बरुआ चारु गुनबै, *kānai lagalai baruā* (long form of *bār*, a boy) *cārū gunābē*, the boy began to weep in a pretty way.

कौन गरु परलौ, *kaun garū paralau*, what misfortune has befallen you ?

किछु बाकी रहलैक काहि सोम दिन के ले जैहै, *kichu bākī rahalēik, kālhi sōm din kē lē jāihē*, something remained wanting (to complete the full weight), let her take that away on Monday.

फोटरा के देखि अजगुत भेलौक, *photrā kē dēkhī ajagut bhelauk*, having seen Photrā, it was wonderful to you.

दीना भद्री मरि गेलैन्हि, *dinā bhadri marī gelainhi*, (the respected) Dinā and Bhadrī (have) died.

तखन गंगा-जी कहै लगलथीन्हि जे नाओ गेल भसिया, *takhan gaṅgā-jī kahai lagalā thīnhī jē 'nāo gēl bhasiyā'*, then the holy Ganges began to say that 'the boats were washed away.'

211. In order to make the Transitive and Intransitive conjugations of this tense quite clear, the student may be reminded that some terminations are common to transitive and intransitive verbs, while others are peculiar to transitive, and others again to transitive verbs. This is made plain in the two following tables :—



## (d) (8). Past Indicative. Terminations common to Transitive and to Intransitive verbs.

PERSON.	SHORT FORM.		LONG FORM.		REDUNDANT FORM.		GROUP IV. (Subject : honorific. Object : honorific.)
	GROUP I. (Subject : non- honorific. Object : non- honorific.)	GROUP II. (Subject : hono- rific. Object : non- honorific.)	GROUP I. (Subject : non- honorific. Object : non- honorific.)	GROUP II. (Subject : hono- rific. Object : non- honorific.)	GROUP I. (Subject : non- honorific. Object : non- honorific.)	GROUP II. (Subject : hono- rific. Object : non- honorific.)	
1	<i>alī, alahā.</i>		<i>alini</i> Or (with object in 2nd person.) <i>aliau, aliah.</i>		Or (with object in 2nd person.) <i>aliaik.</i> <i>aliauk.</i>		<i>aliainh.</i>
2	<i>alē, alaī.</i>	Same as 1st person.	...	Same as 1st person, but no forms for object in 2nd person.	<i>alahāik.</i> <i>alahāik.</i>	Same as 1st person, but no forms for object in 2nd person.	Same as 1st person. <i>alahāinh.</i>
3	...	<i>alanh.</i>	...	...	...	...	<i>alahāinh.</i> <i>alahāinh.</i>

(d) (8). Past Indicative. Terminations used only by Transitive or by Intransitive verbs, respectively.

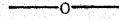
PERSON.	SHORT FORM.		LONG FORM.		REDUNDANT FORM.		GROUP III.	GROUP IV.
	GROUP I. (Subject : non-honorific. Object : non-honorific.)	GROUP II. (Subject : honorific. Object : non-honorific.)	GROUP I. (Subject : non-honorific. Object : non-honorific.)	GROUP II. (Subject : honorific. Object : non-honorific.)	GROUP I. (Subject : non-honorific. Object : non-honorific.)	GROUP II. (Subject : honorific. Object : non-honorific.)		
1	Transitive : <i>al</i> : fem. <i>al<sup>i</sup></i>		Transitive : <i>alai</i> Or (with object in 2nd person.) Transitive : <i>alau</i> , <i>alath<sup>e</sup></i>		Transitive : <i>alath<sup>k</sup></i> Or (with object in 2nd person.) Transitive : <i>alath<sup>k</sup></i>		(Subject : non-honorific. Object : honorific.)	(Subject : honorific. Object : honorific.)
2	...	Same as 1st person.	Transitive : <i>alath<sup>i</sup></i> ; fem. <i>alath<sup>i</sup></i> , <i>alath<sup>i</sup></i> ; Intransitive : <i>alath<sup>i</sup></i> ; fem. <i>alath<sup>i</sup></i> , <i>alath<sup>i</sup></i> .	Same as 1st person, but no forms for object in 2nd person.	...	Same as 1st person, but no forms for object in 2nd person.	...	Same as 1st person.
3	Transitive : <i>alak</i> Intransitive : <i>al</i> ; fem. <i>al<sup>i</sup></i>	<i>alath<sup>i</sup></i> ; <i>alath<sup>i</sup></i> ; fem. <i>alath<sup>i</sup></i> , <i>alath<sup>i</sup></i> .	Trans. : <i>alalak<sup>i</sup></i> . Intrans. : <i>alai</i> Or ( with object in 2nd person. ) Trans. : <i>alalau</i> . Intrans. : <i>alau</i> .	...	Trans. : <i>alalak<sup>i</sup></i> . Intrans. : <i>alath<sup>k</sup></i> . Or ( with object in 2nd person. ) Trans. : <i>alalak<sup>i</sup></i> . Intrans. : <i>alath<sup>k</sup></i> .	...	Transitive : <i>alalak<sup>i</sup></i> . Intransitive : <i>alath<sup>i</sup></i> .	



212. (d) (9). **Perfect Indicative.**

(d)(10). **Pluperfect Indicative.**

These two tenses are formed by combining the past participle with auxiliary verbs. They will be dealt with under the head of periphrastic tenses (Chapter III).



## CHAPTER II.

### VERBS SUBSTANTIVE AND AUXILIARY VERBS.

213. The Verb Substantive is freely employed in the formation of periphrastic tenses;—*viz.* of the Present Indicative, the Imperfect Indicative, the Perfect Indicative, and the Pluperfect Indicative. There are several forms of the verb substantive, all of which are in common use.

214. The verb substantive most frequently met with is that formed from the root अह *ach*, be. It is defective in its conjugation, the only parts used being the present and past tenses and the present participle. Moreover, in the modern language, except in one form of the 3rd person of the present, and in the present participle, the initial अ *a* is always dropped, so that the word for 'I am' is छी *chī*, not अछी *achī*. In the older language, however, of poetry and occasionally in folktales, the initial अ *a* is commonly preserved. In poetry, moreover, the final ऐ *ai* of the long form of the first person (including the 2nd person honorific), is often weakened to अ *a*, so that we have छिअ *chia* for छिऐ *chiai* for 'I am,' 'you are.' In the following paradigm such poetical forms are given within marks of parenthesis.

The conjugation of the present tense of this verb is based on the conjugation of the old Present (see § 197) of the regular verb, but presents a few abnormal forms. The conjugation of the past tense follows that of the past tense of the regular intransitive verb. This verb is conjugated as follows:—

✓ अह *ach*, be.

**Present Participle** :—अछैत *achait*; fem. अछैति *achaiti*, being.

## 215. Present. I am, &amp;c.

PERSON.	SHORT FORM.		LONG FORM.		REDUNDANT FORM.		
	GROUP I. (Subject: non-honorific. Object: non-honorific.)	GROUP II. (Subject: honorific. Object: non-honorific.)	GROUP I. (Subject: non-honorific. Object: non-honorific.)	GROUP II. (Subject: honorific. Object: non-honorific.)	GROUP I. (Subject: non-honorific. Object: non-honorific.)	GROUP II. (Subject: honorific. Object: non-honorific.)	
1	हैं <i>chā</i> , हैं <i>chāi</i> .	हैं <i>chā</i> , हैं <i>chāi</i> .	हैं <i>chā</i> , हैं <i>chāi</i> .	हैं <i>chā</i> , हैं <i>chāi</i> .	हैं <i>chā</i> , हैं <i>chāi</i> .	हैं <i>chā</i> , हैं <i>chāi</i> .	GROUP IV. (Subject: honorific. Object: honorific.)
2	हैं <i>chā</i> , हैं <i>chāi</i> .	हैं <i>chā</i> , हैं <i>chāi</i> .	हैं <i>chā</i> , हैं <i>chāi</i> .	हैं <i>chā</i> , हैं <i>chāi</i> .	हैं <i>chā</i> , हैं <i>chāi</i> .	हैं <i>chā</i> , हैं <i>chāi</i> .	GROUP III. (Subject: non-honorific. Object: honorific.)
3	हैं <i>chā</i> , हैं <i>chāi</i> .	हैं <i>chā</i> , हैं <i>chāi</i> .	हैं <i>chā</i> , हैं <i>chāi</i> .	हैं <i>chā</i> , हैं <i>chāi</i> .	हैं <i>chā</i> , हैं <i>chāi</i> .	हैं <i>chā</i> , हैं <i>chāi</i> .	GROUP IV. (Subject: honorific. Object: honorific.)

## 216. Past. I was, &amp;c.

PERSON.	SHORT FORM.		LONG FORM.		REDUNDANT FORM.		GROUP III. (Subject : non-honorific. Object : non-honorific.)	GROUP IV. (Subject : honorific. Object : honorific.)
	GROUP I. (Subject : non-honorific. Object : non-honorific.)	GROUP II. (Subject : honorific. Object : non-honorific.)	GROUP I. (Subject : non-honorific. Object : non-honorific.)	GROUP II. (Subject : honorific. Object : non-honorific.)	GROUP I. (Subject : non-honorific. Object : non-honorific.)	GROUP II. (Subject : honorific. Object : non-honorific.)		
1	बलूँ <i>chalāh</i> , बली <i>chalī</i> .		बलिउ <i>chaliāi</i> Or (with object in 2nd person.) बलिबौ <i>chaliāu</i> , बलिबहु <i>chaliāh</i> .		बलिउक <i>chaliāik</i> Or (with object in 2nd person.) बलिबौक <i>chaliāuk</i> .		बलिउन्हि <i>chaliāinhī</i> .	बलिउन्हि <i>chaliāinhī</i> .
2	बलूँ <i>chalā</i> , बली <i>chalāi</i> .	Same as 1st person.	बलीच <i>chalāh</i> ; fem. बलीच <i>chalāih</i> बलीचि <i>chalāihī</i> .	Same as 1st person, but no forms for object in 2nd person.	बलूँक <i>chalāhāik</i> , बलूँकीक <i>chalāhīk</i> .	Same as 1st person.	बलूँन्हि <i>chalāinhī</i> .	बलूँन्हि <i>chalāinhī</i> , बलूँचि <i>chalāinhī</i> .
3	बल <i>chal</i> ; fem. बलि <i>chali</i> .	बलीच <i>chalāh</i> ; (बलूच <i>achāih</i> ) fem. बलीच <i>chalāih</i> बलीचि <i>chalāihī</i> .	बलू <i>chaliāi</i> Or (with object in 2nd person.) बली <i>chaliāu</i> , बलूह <i>chalāh</i> .	...	बलूँक <i>chaliāik</i> Or (with object in 2nd person.) बलीक <i>chaliāuk</i>	...	बलूँहि <i>chaliāinhī</i>	बलूँहि <i>chaliāinhī</i> , बलूँचि <i>chaliāinhī</i> .

The following are examples of the use of this verb, as a verb substantive. Many other examples will be found under the head of the periphrastic tenses.

217. Present. *First Person* :—जातिक जोगी हौ, *jāṭik jōgī chī*, by (lit. of) caste we are Jāgis.

हम धरमक बेटा हौ, *ham dhar<sup>a</sup>mak bēṭā chī*, I am the son of Virtue (*i.e.*, I am telling the truth).

हम हलधर अनुचर बिअ जकर ।

चउदह भुवन ऊकुम चल तकर ॥

*hama haladhara anucara chia jakaru ।*

*caudaha bhuban hukuma cala takara ॥* (Man. ix, 66.)

The fourteen worlds move at His commands, whose servants I and Haladhara are.

*Second Person* :—कौन लोग हौ, *kōn lōg chī*, what caste are Your Honours ?

प्रहि नहिं जनलौ अहाँ भद्री हौ, *eh<sup>i</sup> nah<sup>i</sup> jan<sup>a</sup>lī ah<sup>ā</sup> bhadri chī*, this I did not know (that) Your Honour is Bhadri.

*Third Person* :—कखन जाँत दिन कत अछि बेरि, *kakhana jāeta* (m.c. for *jāet*) *dina kutu achi bēri*, when will the day go how much time is (left) ? (Vid. xii, 3).

प्रहि अछि काली फनि दुरबार, *ehi achi kālī phani durabāra*, (in) this (place) is the invincible snake Kālī (Man. iv, 19).

चारिम एक कथा आबोर अछि, *cārim ek kathā āor ach<sup>i</sup>*, there is one more, a fourth, statement (which I am going to tell you).

हमरा बेटा जेहन बयि से खूब जनैहौ, *ham<sup>a</sup>rā bēṭā jehan chath<sup>i</sup> sē khūb janai-chī*, you know well what sort (of temper) there is to my (respected) son.

कमल धसर जग अरुअ अनेक, *kamala-bhramara jaga achae* (for *achai*) *anēka*, lotus(-loving) bees there are many in (this) world (Vid. xlv, 1).

सन्तति ओकर आज धरि अरुअ, *santati ōkara āja* (m. c. for *āja*) *dhari achae* (for *achai*), his descendants exist to this day (Man. xiii, 18).

ताहिर मीयाँक बेटौ के बड़ जोगतान, *tāhir miyāṅk bēṭi chhai bar jōyātān*, Tāhir Miyāṅk's daughter is a great sorceress.

जे काल धैलक अहि तोहरा से बौ लगे में, *jē kāl dhailak ahī toharā sē chau lagē mē*, the death (*i.e.*, the murderer) which has seized you is still close to you.

तोहरा घर में एक चन्द्रहार बड़, *toharā ghar mē ek candrahār chahṛ*, in your house there is to you a necklace.

बकस में बौ-टा रुपैया बैक ओ मसाला सभ बैक, *bakas mē bōi-tā rupaiā chāik ō masālā sabh chāik*, in the box are six rupees, and there are dainties.

कौ नाम छिक । कालू सदा नाम कौक, *kī nām chik? kālū sadā nām chik*, what is (your) name? (my) name is Kālū Sadā.

श्री लक्ष्मी देवि के नेना बोट केन्दि, *śrī lachmī dēbī kē nēnā chōṭ chāinhī*, to the respected Lakṣmī Dēvī there is a little baby (not respected), *i.e.*, she has had a baby.

सासीक अरजल बथीन्दि कुटुम भल, *sāmīk arajal chathinhī kutum bhal*, the welfare of (a respected wife's) relations is the gain of (the respected) husband.

218. *Past. First Person*:—नान्दि-टा बल्लौ हम बाप माइक नाम नहिं जनली, *nānhī-tā chalī ham bāp māik nām nahī janālī*, (a mān is speaking) I was a baby, and did not know the name of my father and mother.

हम तोहर बैरी बलिबड़, *ham tōhar bārī chaliabṛ*, I was to you your enemy.

*Second Person*:—I have not come across any example of this person in literature.

*Third Person*:—हमरा पेट में मुर्गीक अंडा-ह स पैघ एक मोती बल, *hamarā pēt mē murgīk aṇḍa-h sṛ paigh ek mōṭī chal*, in my belly there was a pearl bigger than even a hen's egg.

गोविंद गमन सुनल ब्रज-नारि ।

जे बलि जतप्र बैसलि दिख हारि ॥

*gōbīda gamana sunala braj-nārī ।*

*jē chali jatae bāisali dikh hārī ॥*



When the women of Braj heard of the departure of Kṛṣṇa, they all sat down broken-hearted (Man. vii, 33).

अबलाह मोट होट जे भेल ।

कोट गेलाह नहिं लाजक लेल ॥

*achalāha mōṭa chōṭa jē bhēla ।*

*kōṭa gelāha nahī lājaka lēla ॥*

Those who had been (lit. were) (so) stout (and valiant, and) had (now) become (so) small, out of shame did not return to the fortress (Man. x, 50).

प्रक चिलहोरिक लोल में प्रक घोंघा बलै, *ek cīl<sup>a</sup>hōrik lōl mē ek ghōṅghā chalai*, there was a shell-fish in the beak of a kite.

भाइ जेट बलइ से मारल गेल कटैया, *bhāi jēṭh chalah<sup>u</sup> sē mārāl gēl kaṭaiyā*, he who was to-you your eldest brother has been killed in Kāṭaiyā.

**Present Participle.** तोहरा अकैत घर में चोरी भेल, *toh<sup>a</sup>rā achait* (a sort of 'ablative absolute') *ghar mē cōrī bhēl*, while you were present (*i.e.*, while you were in charge) a theft took place in the house.

निज धनि अकैति नइ उपभोगव ।

केवल परहिंका आसे ॥

*nija dhani achaiti nai upabhōgava ।*

*kēbala parahi-ka āsē ॥*

You, while having your own wife, will not be content with her but your hope is only for another's wife (Vid. li, 6).

अकइत बस्तु न करिअ निरासे *achaita bastu na kariā* (m. c. for *kariā*) *nirāsē*, do not disappoint him as long as any thing remaineth (to thee) (Vid. iii, 4).

This verb is very frequently used with a genitive or dative of possession to mean 'to have.' Thus from Manbōdh (vi, 34, 35).

चानुर मुष्टि हमर अछि माल ।.....

करि बर अछि मोहि कुबलप्र पौड़ ।

*cānura muṣṭi hamara achi māla ।.....*

*kari bara achi mohi kubalae pīra ।*

Of me are (*i.e.*, I have) (two) wrestlers, Cānura and Muṣṭi... to me is (*i.e.*, I have) an excellent elephant (named) Kuvalaya Piḍa. Similarly Vidyāpati (lxxix, 7).

नहिं मोरा टका अकि नहिं धेनु गाई *nahĩ mōrā ṭakā achi nahĩ dhēnu gāĩ*, I have no money and no milch cow.

✓ अह *ah*, be.

219. Another form of the verb substantive which we frequently hear in conversation is connected with the Hindi है *hai*, is, and may be said to be based on the root अह *ah*, be. It is still more defective than the root अक *ach*; indeed, I have only met two forms of it, *viz.*:

अहि *ahĩ*, he is.

हौ *hau*, he is (object in 2nd person).

The latter form would postulate the existence of है *hai*, but I have not come across it. Examples of the use of these two forms are:—

थोरैक आम हमरा संग अहि *thōrek ām hamārā saṅg ahĩ*, a few mangoes are in my possession.

देस देस आबोर गाम गाम घुमला सँ की लाभ अहि *dēs dēs āor gām gām ghumālā sã kī lābh ahĩ*, what profit is there from wandering about from country to country and from village to village?

मोनसी कहलथीन्हि नहिं हौ *mon<sup>ast</sup> kahalathĩnhĩ ‘nahĩ hau,’* the (respected) scribe said (politely) ‘it is not (what you think).’

The use of this root is regular in the Magahī and Bhojapuri dialects of Bihāri. In them the verb is much more fully conjugated.

✓ थिक *thik*, be.

220. Instead of the verb ✓ अक *ach*, the verb ✓ थिक *thik* may be substituted, but only in the present tense.

221. The ✓ थिक *thik* is by origin the strong form of the ✓ थि *thi*, which is derived from the Sanskrit स्थित *sthita*, stood. स्थित *sthita* is the past participle of the Sanskrit intransitive ✓ स्था *sthā*, stand. It should therefore be remembered that ✓ थिक *thik* is by origin a past participle of an intransitive verb.



Although, therefore, it is now only used in the sense of the present tense, it takes the terminations of the past tense of an intransitive verb, the letter ल *l* being omitted. It will be remembered that this ल *l* is the sign of the past tense, and in this case it is not required, as the ✓ थिक *thik* is already in the past.

The following is therefore the conjugation of the ✓ थिक *thik* in the present tense. It is not used in any other tense.



The following are examples of the use of this form of the present of the Verb Substantive.

*First Person* :—पहिल खंड हम लेब किफेक-तँ हम जंगलक राजा  
थिकहुँ *pahil khaṇḍ ham lēb, kīaik-tā ham jaṅgalak rājā*  
*thikahū*, the first portion I shall take because I am king  
of the forest.

जाति के हम नटिन थिकहुँ *jātī kē ham naṭin thikahū*, by caste  
I (fem.) am a *naṭin*.

*Second Person* :—के तौ थिकाह ककर कुल जानि ।

बिनु परिचय नहिं देब पिदि पानि ॥

थिकहुँ पथुकजन राज कुमार ।

धनिक बिद्योग भरमि संसार ॥

*kē tō thikāha kakara kula jāni ।*

*binu paricaya nahī deba pidi pāni ॥*

*thikahū pathukajana rāja-kumāra ।*

*dhani-ka biḍga bharami (m.c. for bharamī) sansāra ॥*

‘Who are you (respected) and of what family? Without previous acquaintance I give no man a seat or water.’

‘I am a traveller and a Rājput; and, separated from my love, I roam over the world’ (Vid. lxxx, 2, 3).

*Third Person* :—दीना भद्रीक गीत सपनौती थिक *dīnā bhadrik gīt*  
*sapⁿanautī thik*, the song of Dinā (and) Bhadri is (like) a dream  
(to us).

बिद्यापति ग्रह गाओल सजनौ गे

ई थिक नब रस रीती ।

बयस जुगल सम चित थिक सजनौ गे

हुड मन परम ऊलासे ॥

*bidyāpati eha gāola, sajanī gē,*

*ī thika naba rasa rītī ।*

*bayasa jugala, sama cita thika, sajanī gē,*

*duhu mana purama hulāsē ॥*

(Saith) Vidyāpati, ‘this I sang, O friend. This is the way of new delights. Their ages are equal, their souls are in unison,

O friend. In the hearts of both is supremest rapture.' (Vid. xxiii, 11, 12).

तखन सलहेस कहैत हथीन्हि जे कोन चोर थीक *takhan sal'hēs kahait chathinh<sup>i</sup> jē 'kōn cōr thīk;* ? then Salhēs says, 'who is the thief' ?

धैलक तरह जेहन गोठ थीक *dhailaka taraha jehana goṭh thīka,* he took every form which was (possible for him to take). (Man. vii, 3).

तो-हूँ थीकि मोर माइ *tō-hū<sup>ṁ</sup> thīki<sup>i</sup> mōr māi,* my mother is you also (i.e., you also are my mother).

हमर सक नहिं थीकि *hamar sak nah<sup>i</sup> thīki<sup>i</sup>,* my power is not (i.e., I am not able). Here, quite exceptionally, an inanimate word is treated as a feminine, and has a feminine verb after it.

ई कोन बिआन थिकै । ई एकर आठम बिआन थिकै *ī kōn biān thīkaik ? ī ēkar āṭham biān thīkai,* what calving (of the cow) is this ? It is her eighth calving.

चानन सौं अनुरागल थिकइन्हि

भसम चढ़ाबथि अंग ।

भनहिं विद्यापति सुनिष्टे मनाइनि

थिकाइ दिगंबर भंग ॥

*cānana sō anurāgaḷa thīkainhi,*

*bhasama caḍhābathi aṅga ।*

*bhanahi<sup>ṁ</sup> vidyāpati suniṣṭe manāini*

*thīkāha digambara bhaṅga ॥*

He is painted with sandal-wood,

He smears ashes on his body.

Saith Vidyāpati, 'hear, O Mēnā,

It is the god Digambar Bhang.'

(Vid. lxxxii, 6, 8).

✓ रह *rah*, remain.

223. Instead of the verb ✓ अह *ach*, the verb ✓ रह *rah* may be substituted, but only in the past tense. That is to say, instead of हलौ *chalī*, I was, we may say रहौ *rahī*.

The verb ✓ राह *rah* means literally 'remain,' and when used as a verb substantive this meaning is retained. The verb is taken to signify 'I was such and such, and I remain so.' Hence 'I remain' is considered as equivalent to 'I was.' When used in the sense of 'I was' although the signification is one of past time, the verb is therefore conjugated in the old present and not in the form of the past tense.

The following is therefore the conjugation of the verb ✓ राह *rah* in the sense of the past tense of the verb substantive. It is not used for any other tense of the verb substantive. In the sense of 'remain' this verb is conjugated throughout, and is quite regular.



## 224. Old Present for Past. 'I was,' &amp;c.

PERSON	SHORT FORM.		LONG FORM.		REDUNDANT FORM.		GROUP III. (Subj. : non-honorific. Object : honorific.)	GROUP IV. (Subject : honorific. Object : honorific.)
	GROUP I. (Subject : non-honorific. Object : non-honorific.)	GROUP II. (Subject : honorific. Object : non-honorific.)	GROUP I. (Subject : non-honorific. Object : non-honorific.)	GROUP II. (Subject : honorific. Object : non-honorific.)	GROUP I. (Subject : non-honorific. Object : non-honorific.)	GROUP II. (Subject : honorific. Object : non-honorific.)		
1	रहै <i>rahē</i> .	रहै <i>rahē</i> . Same as 1st person.	रहिछै <i>rahichhē</i> Or (with object in 2nd person.) रहिछौ <i>rahichhō</i> , रहिछहु <i>rahichchhū</i> *		रहिछैक <i>rahichchhēk</i> Or (with object in 2nd person.) रहिछौक <i>rahichchhōk</i>		रहिछैन्हि <i>rahichchhēnhī</i> .	}
2			रहैह <i>rahēh</i> ; fem. रहैहि <i>rahēhi</i> हैं, रहैहि <i>rahēhī</i> .	Same as 1st person, but no forms for object in 2nd person.	रहैहक <i>rahēhk</i> रहैहौक <i>rahēhōk</i>	Same as 1st person, but no forms for object in 2nd person.		
3	रहै <i>rahē</i> , *रह रहा <i>rahā</i> .	रहयि <i>rahayī</i> .	रहै <i>rahē</i> Or (with object in 2nd person.) रहौ <i>rahō</i> , रहहु <i>rahchhū</i> *	...	रहैक <i>rahēk</i> Or (with object in 2nd person.) रहौक <i>rahōk</i>		रहैन्हि <i>rahēnhī</i> . रहयूहि <i>rahayūhī</i> .	

The following are examples of the use of the ✓ *रह rah* as a Verb Substantive.

*First Person* :—I have not noted any instances of the use of this person as a verb substantive. It occurs as an auxiliary verb.

*Second Person* :—The same remarks apply.

*Third Person* : प्रलप काल तहँ रह नहिँ घाटि, *pralae kālā tahā raha nahī ghāṭi*, (the crash) was not less than (that at) the time of the general destruction of the universe (Man. v, 39).

रहथि मिथिला में बीरेश्वर नामक मन्त्री, *rahath<sup>i</sup> mithilā mē bīrēśwar nāmak mantri*, in Mithilā there was a prime-minister named Virēśwara.

गड़कल गड़कल भिड़ुकल जाए ।

जतए रहए दुइ ब्रिच्छ अकाए ॥

*gurakala gurakala bhirukala jāe* ।

*jatae rahae* (for *rahai*) *dui briccha akāe* ॥

Rolling, rolling, bouncing, it goes to where were two huge trees (Man. iii, 10).

जखन धै लेलँ बलँ तखन बाड़ब की रहौ, *jakhan dhai lēlē chalē takhan chārāb kī rahau*, (lit.) when you had seized me, then what letting go was there (to you) (i.e. why did you let me go) ?

हाड़ जे मुँह में रहैक से-हो गमौलक, *hār jē mūh mē rahaik, sē-hō gamaulak*, the bone which was in his mouth, he lost that also.

कोनो धनिक केँ दुइ बेटा रहैन्हि, *kōnō dhanik kē dui bēṭa rahainhī*, to a certain rich man there were two (respected) sons.

225. It is thus seen that there are several forms of the verb substantive. All these can also be used as auxiliary verbs in the formation of periphrastic tenses. The ✓ *अह ach* is the one generally employed, but we frequently meet the others used instead of it. This should be borne in mind, as, in the paradigms, I shall in the main confine myself to the forms with ✓ *अह ach*.



The following summary of the short forms of the 3rd person will serve as a reminder.

अछि <i>achī</i> ,	}	he is
or		
अहि <i>ahī</i> ,		
or		
थिक <i>thik</i>	}	he was.
चल <i>chal</i> ,		
or		
रहे <i>rahē</i>		

226. The ✓ हो *hō*, become, as a Verb Substantive, and as an Auxiliary Verb.

It will have been observed that the Verbs Substantive just described are all defective, possessing amongst them all only two finite tenses,—the present indicative, and the past indicative. The remaining tenses, when required, are furnished by the corresponding forms of the ✓ हो *hō*, become. This verb is also employed in the formation of some of the rarer periphrastic tenses (see § 241).

The verb ✓ हो *hō* is anomalous in several of its forms, and will be fully described under the head of irregular verbs (§ 322).

For our present purposes it is sufficient to note here the following tenses, which are employed as auxiliaries :—

- (2) *Present Conditional* :—होई *hōī*, (if) I become,  
(if) I be.
- (4) *Future Indicative* :—हैब *haib* or होब *hoeb*, I  
shall become, I shall be.
- (5) *Past Conditional* :—होइनहुँ *hōīnahū*, (if) I had  
become, (if) I had been.

The past is भेलहुँ *bhēlahū*, I became. It is not employed either as a Verb Substantive or as an Auxiliary Verb.

## CHAPTER III.

## PERIPHRASTIC TENSES.

227. In the list of tenses given in § 194, the following are periphrastic:—

- (c) (6) Present Indicative
- (7) Imperfect Indicative  
Formed from the Present Participle.
- (d) (9) Perfect Indicative
- (10) Pluperfect Indicative  
Formed from the Past Participle.

Besides these there are six rare tenses, which can theoretically be made with the aid of the ✓ हो *hō*, become, as an auxiliary verb. They run parallel to the corresponding tenses in Hindi, but I have met only one instance of them in my reading. They are dealt with in § 241.

228. (c) (6) The **Present Indicative** is formed by conjugating the present tense of the auxiliary verb with the present participle. Thus देखैत *dekhait*. seeing; बी *chī*, I am; देखैत बी *dekhait chī*, I see. Or we may have देखैत अहि *dekhait ahī*, he sees (there is no first person for this form of the auxiliary); or देखैत थिकहूँ *dekhait thikahū*, I see. Of course, instead of बी *chī*, we can have चिप्रे *chiai*, चिचो *chian*, चिप्रेक *chiaik*, and so on. In all cases that goes without saying.

In this tense (and also in the imperfect) it is very common to drop the final त *t* of the present participle, and to write it as one word with the auxiliary. Thus देखैबी *dekhai-chī*, I see, and so throughout. Here, although written in the Nāgari character as one word, the two do not form a real compound. This is seen in cases in which the present participle does not end in ऐत *ait*, but, as is the case with some vocalic roots, in इत *it* preceded by a long vowel (see Chapter IV). In such cases the suffixed auxiliary does not bring in the rule of the short antepenultimate, as it would if it was really compounded with the participle. Thus, the present participle of the ✓ खा *khā*, eat, is खाइत *khāit*, and the present indicative

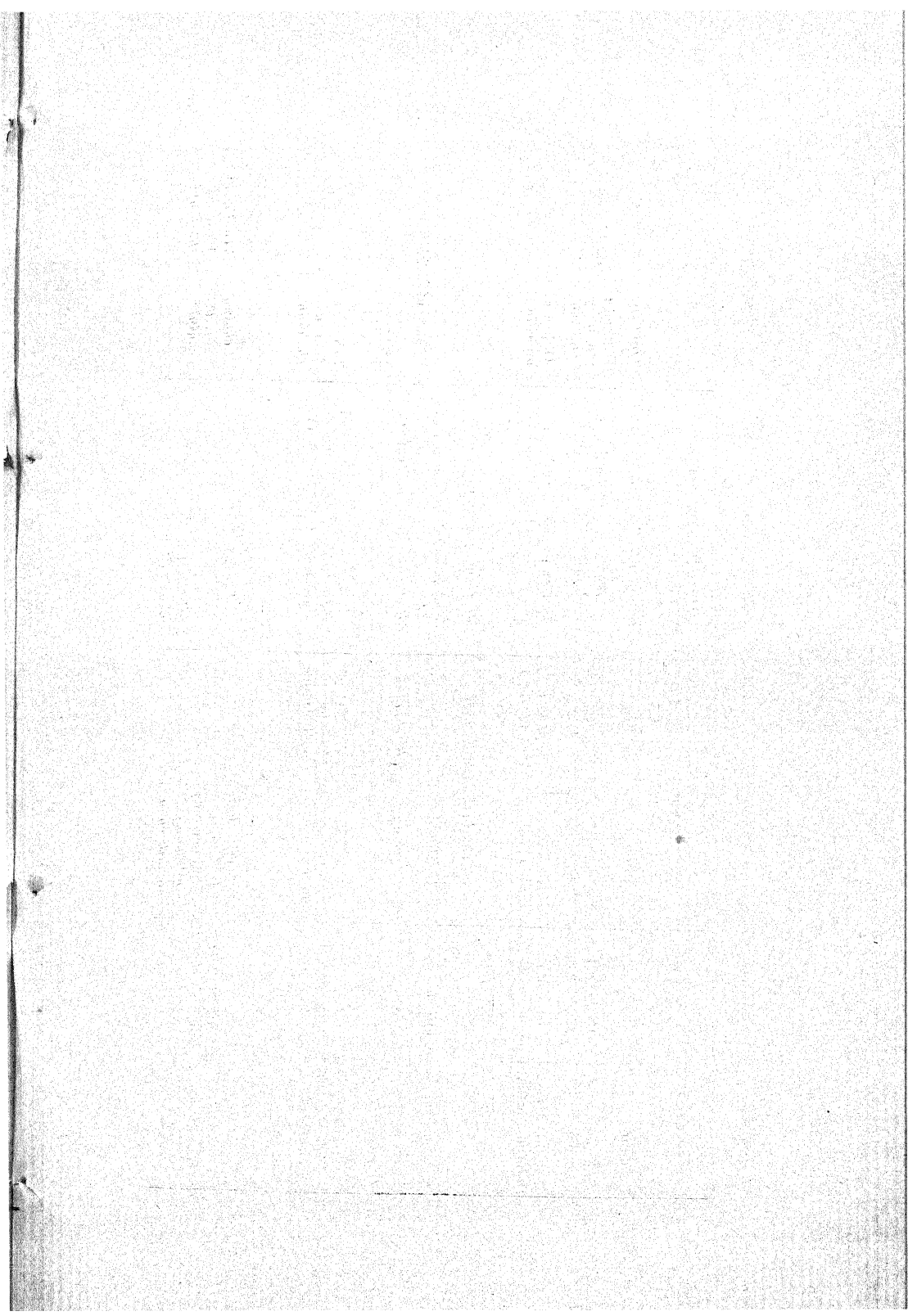
is खाइकी *khāi-chī*, not खाइकी *khaichī*, I am eating. In transliteration, I, therefore, insert a hyphen between the participle and the auxiliary as shown above.

In the short form of Group I in the 3rd person there is a further slight optional irregularity. For "he sees," the usual (but not, by any means, the only) form is देखइकि *dekhaich<sup>i</sup>* or even देखइक *dekhaich*, as well as देखैत अकि *dekhait achh<sup>i</sup>* or देखैअकि *dekhai-achh<sup>i</sup>*. It should be noted carefully that this is always pronounced *dekha-ichh<sup>i</sup>* or *dekha-ichh*, and that the *a* and the *i* never coalesce into *ai* as is usually the case (see § 13). Here the two letters always form two distinct syllables.

In the feminine, the feminine of the present participle ( देखैनि *dekhait<sup>i</sup>*) should be used. The final ति *t<sup>i</sup>* is elided exactly like the masculine त *t*.

It will be remembered that there are various ways of spelling the present participle. We may have देखैत *dekhait*, or देखइत *dekhaît* or देखप्रत *dekhaet*, or देखयित *dekhayit*. As explained in § 13, this is only a matter of spelling, not of pronunciation.

The following are therefore the terminations of this tense:—



229 (c) (6). Present Indicative. Uncontracted form. The terminations to be added to the root direct.

PERSON.	SHORT FORM.		LONG FORM.		REDUNDANT FORM.		GROUP IV. (Subject: non-honorific. Object: non-honorific.)
	GROUP I. (Subject: non-honorific. Object: non-honorific.)	GROUP II. (Subject: non-honorific. Object: non-honorific.)	GROUP I. (Subject: non-honorific. Object: non-honorific.)	GROUP II. (Subject: non-honorific. Object: non-honorific.)	GROUP I. (Subject: non-honorific. Object: non-honorific.)	GROUP II. (Subject: non-honorific. Object: non-honorific.)	
1	<i>ait chā</i> ; fem. <i>ait chā</i> .	Same as 1st person.	<i>ait chāi</i> ; fem. <i>ait chāi</i> Or (with object in 2nd person.) <i>ait chāu</i> ; fem. <i>ait chāu</i> .	Same as 1st person, but no forms for object in 2nd person.	<i>ait chāik</i> ; fem. <i>ait chāik</i> Or (with object in 2nd person.) <i>ait chāuk</i> ; fem. <i>ait chāuk</i> .	<i>ait chāinh</i> ; fem. <i>ait chāinh</i> .	GROUP III. (Subject: non-honorific. Object: non-honorific.)
2	<i>ait chā</i> ; fem. <i>ait chā</i> .						
3	<i>ait ach</i> ; fem. <i>ait ach</i> .	<i>ait achāi</i> ; fem. <i>ait achāi</i> .	<i>ait achāi</i> ; fem. <i>ait achāi</i> Or (with object in 2nd person.) <i>ait achāu</i> ; fem. <i>ait achāu</i> .	.....	<i>ait achāik</i> ; fem. <i>ait achāik</i> Or (with object in 2nd person.) <i>ait achāuk</i> ; fem. <i>ait achāuk</i> .	<i>ait achāinh</i> ; fem. <i>ait achāinh</i> .	GROUP IV. (Subject: non-honorific. Object: non-honorific.)



230. (c) (6) **Present Indicative.** Contracted forms. The terminations to be added to the root direct. All forms are common gender, unless special feminine forms are given.

PERSON.	SHORT FORM.		LONG FORM.		REDUNDANT FORM.		GROUP IV. (Subject: non-honorific. Object: honorific.)
	GROUP I. (Subject: non-honorific. Object: non-honorific.)	GROUP II. (Subject: honorific. Object: non-honorific.)	GROUP I. (Subject: non-honorific. Object: non-honorific.)	GROUP II. (Subject: honorific. Object: non-honorific.)	GROUP I. (Subject: non-honorific. Object: non-honorific.)	GROUP II. (Subject: honorific. Object: non-honorific.)	
1	<i>ai-chā,</i>		<i>ai-chiai</i> Or (with object in 2nd person.) <i>ai-chiau,</i>		<i>ai-chiainik</i> Or (with object in 2nd person.) <i>ai-chiauk.</i>		<i>ai-chiainik.</i>
2	<i>ai-chē.</i>	Same as 1st person.	<i>ai-chāh; fem.</i> <i>ai-chahk.</i>	Same as 1st person, but no forms for object in 2nd person.	<i>ai-chēhāk.</i>	Same as 1st person, but no forms for object in 2nd person.	Same as 1st person.
3	<i>ai-achē</i> or (more usually) <i>ai-chē</i> or <i>ai-ch.</i>	<i>ai-chathē.</i>	<i>ai-chai</i> Or (with object in 2nd person.) <i>ai-chau.</i>	...	<i>ai-chaiē</i> Or (with object in 2nd person.) <i>ai-chauk.</i>	...	<i>ai-chainik.</i> <i>ai-chaihnik.</i>

In the above paradigms I have omitted duplicate forms of the Verb Substantive. They can easily be supplied.

It is unnecessary to do more than remind the student that any other form of the verb substantive (अहि *ah<sup>i</sup>*, हो *hou*, थिकहूँ *thikahū<sup>n</sup>*, &c.), can be used instead of those given above.

The following are examples of the use of this tense :—

*First Person* :—गोड़ लगैत हो पैयाँ परैत हो अहि नहिँ जनली अहाँ भद्री हो, *gōṛ lagait chī, paīyāṁ parait chī, eh<sup>i</sup> nah<sup>i</sup> jan<sup>lī</sup> ahā bhadrī chī*, I clasp (your) legs, I fall at (your) feet, this I did not know that your Honour is Bhadri.

भाइ चिट्ठी लिखैहो, *bhāi ciṭṭhī likhai-chī*, brother, I am writing a letter.

देखैत अही सुखल डारि पर बादिल कागा बोलेत अहि मरन मरन, *dekhait achī (old form of chī) sūkhal dār<sup>i</sup> par bādil kāgā bolait ach<sup>i</sup> maran maran*, I see on a branch the fearful crow is saying 'Death, Death.'

भेद बताइ दैति हो, *bhēd batāe dait<sup>i</sup> chī*, I (fem.) tell an artifice.

अहि कथा पर हम तोहरा एक कहिनी सुनबैहिसइ, *eh<sup>i</sup> kathā par ham toh<sup>orā</sup> ek kahinī sun<sup>bai</sup>-chiah<sup>n</sup>*, on this account I (fem.) cause you to hear (i.e., tell you) a story.

हम रे अहिरा पुहैत बिशौक बड़ साधु भाब, *ham, rē ahirā, puchait chiau<sup>k</sup> bar sād<sup>h</sup> bhāb*, I am asking you, O cowherd, in a very gentle manner.

आन दिन देखिऔक कटैया बड़ सोहाबन आजू कटैया देखैबिऔक बड़ भयाबन, *ān din dekhi<sup>auk</sup> (old present) kṭaiyā bar sohāban, ājū kṭaiyā dekhai-chiau<sup>k</sup> bar bhayāban*, on other days I see (i.e., used to see) the Kataiyā (forest) (about which you speak) very pleasant. To-day I see it very terrible.

*Second Person* :—कहलन्हि जे अहिरा कहाँ जाइह, *kah<sup>lanh<sup>i</sup></sup> jē 'ahirā, kahā jāi-chaī'* (the present participle of √जा *jā* is *jāit*, not *jāait*, see §§ 282, 310), (the respected Bhadri) said, 'O cowherd, where are you (not respectful) going.'



जाहि मरद लाय प्रतेक मगरुमी देखबैति हैं ताहि मरद के हम बरा  
 डीहे देखव, *jāh<sup>i</sup> marād lāy etek mag<sup>o</sup>rūmī dekh<sup>o</sup>bait<sup>i</sup> chaṛ, tāh<sup>i</sup>*  
*marād kē ham barā ḍīhē dēkhab*, the man on whose account you  
 (fem.) show so much pride, I will see at Barā Ḍih.

हे बाबू हबेलीक की-पुकेत की मुसहरक हबेली कीक, *hē bābū, habē-*  
*lik kī puchait chī ? Musah<sup>a</sup>rah habēli chīk*, O gentlemen, Are you  
 asking (the caste) of the house ? It is the house of a Musahar.

हमरा बेटा जेहन कथि से खूब जनैहो, *hamarā bēṭā jehan chath<sup>i</sup>, sē*  
*khūb janai-chī*, you (fem.) know well what sort of (temper) there  
 is to my son (*i.e.*, what a temper he has).

केना के मारैत ईह हो भगिना फोटरा फेर भेल तैयार, *kenā ke mārait*  
*chāh, hō bhaginā, phoṭarā pher bhēl taiyār*, how are you hitting  
 (him), O Nephews ? Phoṭarā is again ready (to attack you).

प्रक ठाम रहि केँ खामी में लय किष्टे नहिँ लगवैईह आखोर कोनो मठ  
 में बैसि केँ दाताक गुन किष्टे नहिँ गवैईह, *ek ṭhām rah<sup>i</sup> kē swāmī mē*  
*lay kiai nah<sup>i</sup> lag<sup>o</sup>bai-chāh ? Āor kōnō maṭh mē bais<sup>i</sup> kē dātāk guṇ*  
*kiai nah<sup>i</sup> gabai-chāh*, why do you not remain in one place and  
 devote yourself to the contemplation of the Master ? Why do you  
 not sit in some temple and sing the goodness of the Giver ?

किप्रक सबड होइबिच मति मूढ़, *kieka sabahu hoi-chia* (the pre-  
 sent participle of ✓ हो *hō* often takes the form होइत *hoit*, see § 322)  
*matī mūṛha*, why are you all of foolish mind (Manbōdh, v. 22) ?

अहाँ लोकनि तकाजा नहिँ करैकिष्टेहि, *ahā<sup>i</sup> lok<sup>o</sup>ni takājā nah<sup>i</sup> karai-*  
*chiainh<sup>i</sup>*, you (respected people) are not pressing (the respected  
 person) (to pay his debts).

Third person :—ओकर नाम केँयो ने बाट बटोही धरैत अहि, *ōkar*  
*nām keo nē bāṭ baṭōhī dharait ach<sup>i</sup>*, no traveller on the road takes  
 (*i.e.*, utters) his name.

फोटरा बरा डीहा में गाइ भड़कवैत अहि, *phoṭarā barā ḍīhā mē*  
*gāi bhar<sup>a</sup>kabait ach<sup>i</sup>*, Phoṭarā is scaring the cattle in Barā Ḍih.

सदा भूकि भूकि केँ हमरा सभ केँ भड़कवैअहि, *sadā bhūk<sup>i</sup> bhūk<sup>i</sup> kaī*  
*hamarā sabh, kē bhar<sup>a</sup>kabai-ach<sup>i</sup>*, always on the bark (the dogs)  
 are scaring us (or causing us to quarrel).

भद्री के पाँच सै फजिहति करैति अहि, *bhadri kē pāc sai phajihatī karaīti achī*, to Bhadri she makes use of five hundred infamies (i.e., abuses him).

तिरिया पुछैअहि जातिक ठेकान, *tiriyā puchai-achī jātik thekān*, a woman is asking (fem.) information as to (sur) name.

विद्यापति भन दहो न निक थिक ।

जग भरि करइहि निंदा ॥

*Bidyāpati bhana 'ihō na nika thika ।  
jaya bhari karaichi nindā' ॥*

Saith Vidyāpati, 'this also is not right, the whole world blames it' (Vid. xxxv, 6).

जनि जल-हीन मीन जक फिरइहि ।

अहोनिमि रहइहि जागी ॥

*jani jala-hīna mīna jaka phiraichi ।  
ahonisi rahaichi jāgī ॥*

Like a fish without water, she twists and turns, and day and night she remains awake (Vid. lxxvi, 8).

अपनेक ओतय कतेक मोट चलैअहि, *ap<sup>ne</sup>nek otay katek mōṭ calai-ahī*, how many well-buckets are working in your (farm) ?

खामि-धन बुधा नष्ट होइह, *swāmi-dhan brthā naṣṭ hoich* (the present participle of ✓हो *hō* is होइत *hoit*, see § 322), my master's property is being needlessly wasted.

केवल खालसी काँ खामी बसु देखवयित अथि कपट सौं निरालसी लोक भी खायित अथि, *kēbal ālāsī kāṁ swāmī bast<sup>u</sup> deabayit chathī; kapaṭ sō nirālasī lōk bhī khāyit chathī*, (my) master is causing goods (i.e., food) to be given only to lazy people; (but) by means of deceit people who are not lazy are also eating. (This and the preceding are from Candā Jhā's version of the *Puruṣa Parīkṣā*, p. 51. Note the spelling of the present participle).

दीना राम कहैत अथि. *dinā rām kahait chathī*, Dīnā Rām says (so and so).

ओ लोकनि गमार थिकाह जे बैरी के सत्यवादी बुझैथि, *o lokani gamār thikāh, jē bārī kē satyabādī bujhai-chathī*, those people are fools who consider enemies as speakers of the truth.

मालिनि कर जोरि मिनती करैथि, *mālini kar jōri minatī karai-chathī*, (the respected) Mālini (name of a woman) is making supplication with hands joined together.

अबैति औ गोआही गुजराब, *abaitī au goāhī gujarāb*, she is coming to make you bear testimony.

अम्मा निरसो कालू सदा ओ अहिरा गोआर समाद नैन अबैत बैक, *ammā nirsō, kālū sadā, o ahirā goār samād nēnē abait chaik*, Mother Nirsō, Kālū Sadā, and Ahirā the cowherd, are coming with the news.

एक जानवर दक्खिन सौं अबैत होक, *ek jānabar daccchin saū abait chauk*, an animal is coming towards you from the south.

दीना भद्री ठाढ़ भेलाह पुबैत बैन्हि जे कोन लोगक हवेली होक, *dīnā bhadri thārḥ bhēlāh, puchait chāinhī jē 'kōn, lōyak habēlī chīk'*, Dinā Bhadri stood, they are asking (politely) 'of what caste is (this) the house?'

कालू सदा के कहैत बघीन्हि जे हमहूँ मुसहर हो, *kālū sadā kē kahait chathīnhī jē hamahū musahar hō*, they (the respected ones) say (politely) to Kālū Sadā that, 'we also are Musahars.'

तखन पुबैबघीन्हि चंपा *takhan puchai-chathīnhī campā*, then (the respected) Campā (name of a woman) asks (politely).

No example of the use of the  $\checkmark$ थिक *thik* as an auxiliary occurs in the above examples. I have failed to find such in literature, where it seems to be only used as a verb substantive. We, however, occasionally hear it employed as an auxiliary in conversation.

231. (c) (7). The **Imperfect Indicative** is formed by conjugating the past tense of the Auxiliary Verb with the present participle. Thus देखैत *dekhait*, seeing; बलहूँ *chalahū*, I was; देखैत बलहूँ *dekhait chalahū*, I was seeing. Or we may say देखैत रहै *dekhait rahī*.

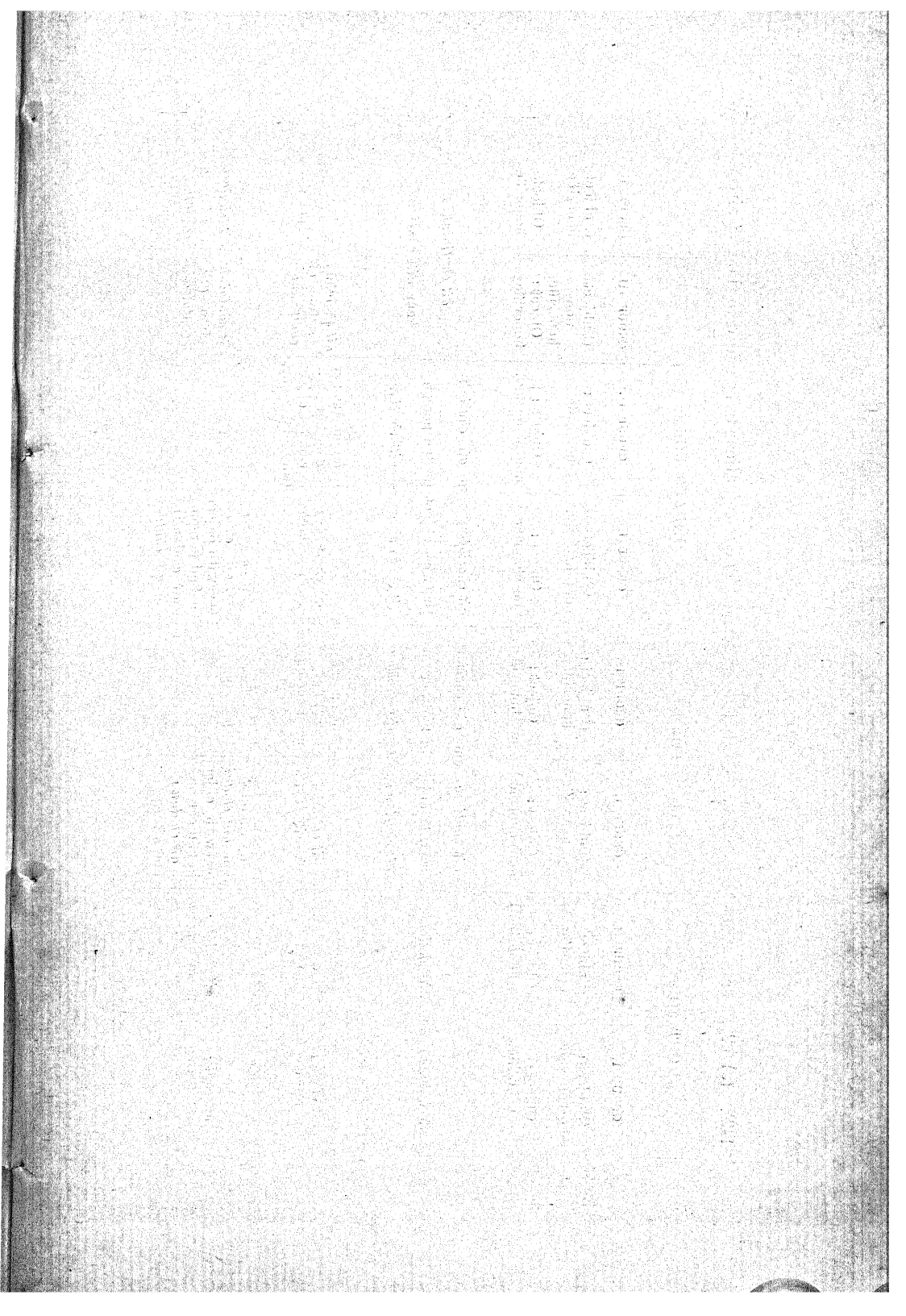
As in the present tense it is very common to drop the final त *t* of the present participle, and to write it as one word with the auxiliary. Thus देखैलहुँ *dekhai-chalah<sup>h</sup>*, and so throughout.

In the feminine, the feminine of the present participle (देखैति *dekhaiti<sup>h</sup>*) should be used. The final ति *ti* is elided exactly like the masculine त *t*.

As in the Present Indicative (see § 228) there are the usual variations of spelling of the present participle.

The following are therefore the terminations of this tense:—







233. (c) (7). Imperfect Indicative. Contracted form. Terminations to be added to the root direct. All forms are common gender, unless feminine forms are given.

PERSON	SHORT FORM.		LONG FORM.		REDUNDANT FORM.		GROUP IV. (Subject: non-honorific. Object: non-honorific.)
	GROUP I. (Subject: non-honorific. Object: non-honorific.)	GROUP II. (Subject: honorific. Object: non-honorific.)	GROUP I. (Subject: non-honorific. Object: non-honorific.)	GROUP II. (Subject: honorific. Object: non-honorific.)	GROUP I. (Subject: non-honorific. Object: non-honorific.)	GROUP II. (Subject: honorific. Object: non-honorific.)	
1	<i>ai-chelāhē.</i>	Same as 1st person.	<i>ai-chelāh;</i> fem. <i>ai-chelāh.</i>	Same as 1st person but no forms for object in 2nd person.	<i>ai-chelāh;</i> fem. <i>ai-chelāh.</i>	Same as 1st person but no forms for object in 2nd person.	Same as 1st person.
2							
3	<i>ai-chal;</i> fem. <i>ai-chalī.</i>	<i>ai-chelāh;</i> fem. <i>ai-chelāh.</i>	<i>ai-chelāh;</i> fem. <i>ai-chelāh.</i>	.....	<i>ai-chelāh;</i> fem. <i>ai-chelāh.</i>	.....	<i>ai-chalā.</i> <i>thāhē.</i>



In the course of my reading, I have only noted this tense in the third person. All three persons are heard in conversation. The following are examples of the third person :—

ओ बाहर ठाढ़ भेल हाथ मिड़ैत बल, *o bāhar thāṛh bhel hāth mi-rait chal*, he stood outside (and) was wringing his hands.

दीना भद्री जिवैत बल उहे गबैत रहै, *dīnā bhadrī jibait chal uhe gabait rahai*, (when) Dīnā (and) Bhadrī were living, they were singing (*i.e.*, used to sing) that very song.

एक मोनसी बजार में बैसल चिट्ठी लिखैबल, *ek mon'sī, bajār mē baisal, citṭhī likhai-chal*, a scribe, seated in the market, was writing a letter.

एक गमारी गोआरिनि माथ पर मटकुरी धैलें चलि जाइबलि, *ek gamārī goārini māth par maṭkurī dhailē calī jāi-chalī* (the present participle of the ✓जा *jā* is जाइत *jāit*, see §§ 282, 310), a foolish milkmaid was going along with a pot of curds on her head.

234. (d) (9). **Perfect Indicative.**—This tense is conjugated in two ways. The first form is the one most commonly met with, and is made on the same principle both for transitive and intransitive verbs. All that is necessary is to take the corresponding form of the past indicative and to suffix to it the third person of the present of the auxiliary verb,—usually in the form अछि *achī* or अहि *ahī*. Note that in whatever person the verb may be, the auxiliary is always in the third person. Thus :—

Past, देखलहुँ *dekh<sup>o</sup>lah<sup>u</sup>*, I saw.

Perfect, देखलहुँ अछि *dekh<sup>o</sup>lah<sup>u</sup> achī* or देखलहुँ अहि *dekh<sup>o</sup>lah<sup>u</sup> ahī*, I have seen.

Past, देखल *dēkhal*, I saw.

Perfect, देखल अछि *dēkhal achī* or देखल अहि *dēkhal ahī*, I have seen.

Past, देखलहुँ *dekh<sup>o</sup>lāh*, you saw.

Perfect, देखलहुँ अछि *dekh<sup>o</sup>lāh achī* or देखलहुँ अहि *dekh<sup>o</sup>lāh ahī* you have seen.

Past, देखल *dekh<sup>a</sup>lak*, he saw.

Perfect, देखल अहि (or अहि) *dekh<sup>a</sup>lak ach<sup>i</sup> (or ah<sup>i</sup>)*, he has seen.

Past, सुतलहुँ *sut<sup>a</sup>lah<sup>ũ</sup>*, I slept.

Perfect, सुतलहुँ अहि (or अहि) *sut<sup>a</sup>lah<sup>ũ</sup> ach<sup>i</sup> (or ah<sup>i</sup>)* I have slept.

Past, सुतलाह *sut<sup>a</sup>lāh*, you slept.

Perfect, सुतलाह अहि (or अहि) *sut<sup>a</sup>lāh ach<sup>i</sup> (or ah<sup>i</sup>)* you have slept.

Past, सुतलै *sut<sup>a</sup>lai*, he slept.

Perfect, सुतलै अहि (or अहि) *sut<sup>a</sup>lai ach<sup>i</sup> (or ah<sup>i</sup>)* he has slept.

It will be remembered that the short form of the third person of the past tense of transitive verbs ends in *lak* (thus देखल *dekh<sup>a</sup>lak*, he saw), while in the case of intransitive verbs it ends in *al* (सुतल *sūtal*, he slept). We never say सुतलक *sut<sup>a</sup>lak*. In the perfect tense, however, the form सुतलक *sut<sup>a</sup>lak* is regularly employed, and is, indeed, the customary form. Thus सुतलक अहि (or अहि) *sut<sup>a</sup>lak ach<sup>i</sup> (or ah<sup>i</sup>)*, he has slept.

The origin of this mode of forming the perfect is well illustrated by this last form. It will be remembered that all the terminations of the past of transitive verbs and most of those of the past of intransitive verbs are really pronouns in the case of the agent. अहूँ *ah<sup>ũ</sup>*, means 'by me,' अक *ak*, means 'by him,' and so on. Thus देखल + अहूँ *dekh<sup>a</sup>l + ah<sup>ũ</sup>*, means 'seen-by-me,' i.e., I saw, and देखल + अक *dekh<sup>a</sup>l + ak* means 'seen by him,' he saw. Adding अहि *ach<sup>i</sup>* (or अहि *ah<sup>i</sup>*) we get देखल + अहूँ अहि *dekh<sup>a</sup>l + ah<sup>ũ</sup> ach<sup>i</sup>*, (it) is seen by me, a sort of impersonal verb with the resultant meaning 'I have seen.' Similarly देखल + अक अहि *dekh<sup>a</sup>l + ak ach<sup>i</sup>* is, 'it is seen by him,' i.e., he has seen. In the case of intransitive verbs, सुतल *sūtal*, meaning simply 'asleep,' is a past participle, employed like the Hindi past participle सोया *soyā*,

to mean 'he slept.' But if we want to say 'he has slept,' we must make an impersonal verb सुतल + अक अहि *sutal + ak ach<sup>i</sup>*, it is slept by him, i.e., 'he has slept.' सुतल अहि *sūtal ach<sup>i</sup>* (see below) would mean rather 'he is asleep.'

This one case of the use of सुतलक *sutalak* instead of सुतल *sūtal* is the only instance in which the conjugation of this form of the perfect differs from that of the past (omitting, of course, consideration of the added अहि *ach<sup>i</sup>* or अहि *ah<sup>i</sup>*), and it is quite unnecessary to give a table of the terminations.

235. The following are examples of this form of the perfect:—

*First Person*:—प्रक बकस पठाओल अहि से अहाँक हेतु, *ek bakas pathāol* (see § 273) *ach<sup>i</sup>*, *sē ahāṅk hēt<sup>u</sup>*, I have sent a box, it is for you.

सूपत बैचि के देखी अहि, *sūpat bēc<sup>i</sup> ke dēlī* (see § 314) *ah<sup>i</sup>*, I have given in barter (*lit.* having sold) the full weight.

रोपलहुँ अहि, *rop<sup>o</sup>lah<sup>u</sup> ach<sup>i</sup>*, I have planted (see below).

अहाँ के खोलाओलि अहि, *ahāṅ kē kholāoli* (see § 273) *ach<sup>i</sup>*, I (fem.) have caused you to be freed.

*Second Person*:—कौन जिअन भेल अहि जे हमरा बाँधि देल अहि से हाल कह, *kōn jiān bhēl ach<sup>i</sup> jē ham<sup>ra</sup>ā bāḍh<sup>i</sup> dēl* (see § 314) *ach<sup>i</sup>*, *sē hāl kah*, explain what fault has occurred that you have bound me.

प्रहि बेरि कुसिआर रोपलहुँ अहि वा नहिँ। कुसिआर तँ रोपलहुँ अहि, *eh<sup>i</sup> bē<sup>ri</sup> kusiār rop<sup>o</sup>lah<sup>u</sup> ach<sup>i</sup>* (2nd person) *bā nah<sup>i</sup>?* *Kusiār tā rop<sup>o</sup>lah<sup>u</sup> ach<sup>i</sup>* (1st person), this time have you planted any sugarcane or no? I have indeed planted sugarcane (but it has not turned out well).

*Third Person*:—केबार अम्मा निरसो ठोकलक अहि, *kebār ammā nir<sup>so</sup> thok<sup>o</sup>lak ah<sup>i</sup>*, Mother Nirsō has shut the door.

दीना भद्रो मरि गेलन्हि तखन फेर गेलन्हि अहि, *diuā bhadri mar<sup>i</sup> gelainh<sup>i</sup>, takhan pher aīlanh<sup>i</sup> ach<sup>i</sup>*, Dinā and Bhadrī died (*past*), then (i.e., now) they have come (*perfect*) back again.

सौदा देऊ पुराय औरो बकिय रहलौक अहि, *saudā dēh<sup>u</sup> purāy, auro bakiē ruh<sup>u</sup>lauk ach<sup>i</sup>*, give the goods in full weight, more also has remained in arrear (with you) (i.e., you have still to give more to make full weight).

236. The second form of the perfect is not so common as the first form. It is made in exactly the reverse way to the method of making the first form. Here it is the present tense of the auxiliary verb which is conjugated with the past participle. In the case of transitive verbs the participle is put in the instrumental case,—thus देखलैं की *dekh<sup>u</sup>lāi chī*, I have seen—or in the locative,—thus देखले की *dekh<sup>u</sup>lē chī*. In both of these forms न *n* is often substituted for ल *l*, especially by the vulgar,—thus देखनैं की *dekh<sup>u</sup>nāi chī* or देखने की *dekh<sup>u</sup>nē chī*. The past participle, whether in the instrumental or in the locative, does not change for gender.

In the case of intransitive verbs, the past participle is in the nominative form, and is liable to inflection for gender. Thus सुतल की *sūtal chī*, fem. सुतलि की *sūtal<sup>i</sup> chī*, I have slept. This form of intransitive verbs has very often (in fact generally) very little of the meaning of the perfect tense about it. सुतल की *sūtal chī*, for instance, generally means 'I am asleep' rather than 'I have slept.' Sometimes, however, the sense of the perfect is quite plain. Examples of both uses will be found below.

It is unnecessary to give tables of the termination of this form of the perfect. In transitive verbs the past participle (in the instrumental or locative) is unchangeable (either for person or for gender). In intransitive verbs it is only changeable for gender. The only thing that changes for person is the auxiliary verb, and of this any appropriate form may be used.

237. The following are examples of this form of the perfect of transitive verbs:—

*First Person* :—अपनेक ओतय कतेक मोट चलै अहि । तीनि मोट न लखलैं की, *ap<sup>u</sup>nek otay katek mōt calai-ah<sup>i</sup> ? Tin<sup>i</sup> mōt tē<sup>i</sup> ladh<sup>u</sup>lāi chī*, how many well-buckets (worked by cattle) are in use in your (farm) ? Well, I have yoked three well-buckets.



हम प्रकार मारबा में बहुत दौड़-धूप केलें हो, *ham ekārā mār̥bā mē bahut daur-dhūp kailē* (see § 306) *chī*, I have made great exertions in killing it.

*Second Person* :—ई कहिनी नहिं सुनलें ईह, *i kahinī nahī sunalē chāh*, have you not heard this saying ?

I have not noted in literature any instance of the occurrence of the third person of this form of the perfect of a transitive verb.

The following are examples of the use of this tense in an intransitive verb :—

*First Person* :—सबेरक चलल हो, *sabērēk calal chī*, I have started (*i.e.*, I started) at dawn.

सुनह गंगा चोरि कै आएल हो, *sundāh gaṅgā, cōrī kai āel* (see § 312) *chī*, hear, O Ganges, having committed theft, I have come (*or am come*).

I have not come across any example of the second person.

*Third Person* :—पानि बरिसला बिना बड़ हानि भेल अहि, *pāni barisālā binā bar hānī bhēl* (see § 322) *achī*, owing to the rain not falling there has been great loss.

अगूर सभक प्रहन गुच्छ सभ पाकल टट्टी में लटक रहल अहि कि जकरा सँ रस चूबि रहल अहि, *āgūr sabhak ehan guchh sabh pākal tattī mē lataki rahal achī, ki jakārā sē ras cūbī rahal achī*, such ripe bunches of grapes having hung from the trellis have remained (*i.e.*, are there), that the juice has remained dripping (cf. § 342) (*i.e.*, keeps dripping).

से जनमल अहि ( *v.l.* कथि ) मारत तोहि, *sē janāmala achī (or chathi) mārata tōhi*, he has taken birth (who) will kill thee (Man. i. 377).

जाहि मरद लै जोवन सेबलें से मरद बैसल होक देबहा नदीक धार, *jāhī marad lai jōban sebalē sē marad baisal haik debhā nadīk dhār*, the man for whom you kept your virginity, that man is seated (for you) by the stream of the river Debhā.

238. The **Pluperfect Indicative** is formed on the same principles as the second form of the perfect, substituting the past tense of the verb substantive for the present of the verb substan-

tive. Thus देखलें *dekh<sup>a</sup>lẽ*, (देखले *dekh<sup>a</sup>lẽ*, देखने *dekh<sup>a</sup>nẽ*, देखने *dekh<sup>a</sup>nẽ*) बलहुँ *chalah<sup>u</sup>*, I had seen; सुतल बलहुँ *sūtal chalah<sup>u</sup>*, I had slept. Instead of बलहुँ *chalah<sup>u</sup>*, etc., we may as usual have रही *rahī*, etc. There is nothing corresponding to the first form of the perfect; we never meet forms like देखलहुँ *dekh<sup>a</sup>lah<sup>u</sup>* *chal*.

This tense not only has the sense of a pluperfect, but is also used to signify that the action happened a long time ago. Thus, देखलें बलहुँ *dekh<sup>a</sup>lẽ chalah<sup>u</sup>* means either 'I had seen,' or 'I saw a long time ago.'

I have given सुतल बलहुँ *sūtal chalah<sup>u</sup>* (fem. सुतलि बलहुँ *sūtal<sup>i</sup> chhalah<sup>u</sup>*) as the form of the pluperfect of an intransitive verb. It is necessary to add that natives of Mithilā tell me that (in this tense only) intransitive verbs may also be treated as if they were transitive so that we can also have सुतलें बलहुँ *sut<sup>a</sup>lẽ chalah<sup>u</sup>*. I have, however, never met such a form in literature.

It is unnecessary to give a table of the terminations of this tense. The following are examples of its use in literature:—

### 239. (a) Transitive verbs—

*First Person* :—हम तोहरा पहिले हस्सी में उड़ावे रहियज, *ham toh<sup>a</sup>rā pahilẽ hassī mẽ ūṛaunẽ* (see § 273 ff.) *rahiah<sup>u</sup>*, formerly (long ago) I ridiculed you in sport.

*Second Person* :—जखन घे लेलें (or लेने or लेने) बलें तखन हाड़व की रहौ, *jakhan dhai* (see § 314) *lẽlẽ* (or *lẽnẽ* or *lẽnẽ*) *chalẽ takhan chāṛab kī rahau*, when you had caught me, then what letting go was there to you (*i.e.*, why did you let me go) ?

*Third Person* :—जतवा जनि कर लेने बलि सुन्दरि ।

सैं सभ सोपलक ताही ॥

*jatawā jani kara lenẽ chali sundari ।*

*sẽ sabha sopalaka tāhī ॥*

The fair one made over everything to those from whom she had taken them (Vid. x. 2). Here लेने *lẽnẽ* is shortened to लेने *lenẽ* for the sake of metre.

## 240. (b) Intransitive verbs—

*First Person* :—राति हम खतल बलहुँ अपन (for अपना) सिरकी में, *rātī ham sūtal chalahūṁ appan (for apnā) sirakī mē*, at night I was asleep in my own tent.

गेल बलहुँ *gēl cha'ahūṁ*, I had gone. See next example.

*Second Person* :—कथी लै ओतय गेल बलहुँ । ओतय हमर खेत अछि । ओकरा देखै गेल बलहुँ, *kathī lai otay gēl chalahūṁ ? otay hamar khēt achī. Okarā-dēkhai gēl chalahūṁ*, why had you gone there ? My field is there. I had gone to see it.

*Third Person* :—अपन सभ धन उड़ाय, भिखारि भै गेल बल, *apan sabh dhan urāy bhikhārī bhai gēl chal*, having squandered all his property, he had become a beggar.

राम राम कहि के उठल बलह, *rām, rām, kahī ke uṭhal chalāh*, crying 'Rām, Rām' he was arisen (*i.e.*, arose).

अहिरा गोआर गेल कटैया भद्री बैसल रहै, *ahirā goār gēl kaṭaiyā, bhadrī baisal rahai*, Ahirā Goār went to Kaṭaiyā ; Bhadri was seated (there).

सात नौदे खतलि बलि फेकुनी, *sāt nōdē sūtalī chali phekunī*, Phekuni (name of a woman) was asleep in seven sleeps.

It will be noted that, as in the case of the perfect, many of the examples of the intransitive verb are not true pluperfects (so far as sense goes) at all.

*The √हो hō as an Auxiliary.*

241. In Hindi there is a set of periphrastic tenses formed with the √हो *hō*, become, as the auxiliary. Most of them are very rare. As given in the grammars, under various fancy names, they are :—

चलता होऊँ, *calatā hōūṁ*, I may be going.

चलता होऊँगा, *calatā hōūṁgā*, I shall be going.

चलता होता, *calatā hōtā*, had I been going.

चला होऊँ, *calā hōūṁ*, I may have gone.

चला होऊँगा, *calā hōūṁgā*, I shall have gone.

चला होता, *calā hōtā*, had I gone.



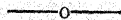
It would be, no doubt, possible to concoct parallel tenses in Maithili, but I have never met any example of any of them except one of the first, which, also, I may add, is the one which is most common in Hindi.

The one example which I have noted is :—

कोन दिसा के अबैत होऐ कहइ बुझाय, *kōn disā kē abait hōai kahak<sup>u</sup> bujhāy*, having explained tell (*i.e.*, tell clearly) in what direction he may be (*i.e.*, is probably) coming.

It will be sufficient to dismiss this and the other connected tenses with these remarks. I shall not refer to them again. If met with they will be easily recognized.

In the following chapter I give a complete paradigm of the conjugation of the regular transitive and of the regular intransitive verb, with roots ending in consonants. The roots chosen as examples are  $\sqrt{\text{देख}}$  *dēkh*, see, and  $\sqrt{\text{सूत}}$  *sūt*, sleep.



## CHAPTER IV.

### CONJUGATION OF THE REGULAR VERB.

242. In the following paradigms attention must be again called to the regular shortening of the antepenultimate vowel as explained in §§ 32 and ff and § 176. When the vowel of the root is आ *ā*, the practice is to shorten it to अ *a*, not to अ† *ǎ*, unless this would cause ambiguity. Thus one form of the third person past indicative of the  $\sqrt{\text{लाग}}$  *lāg*, begin, is लगलै *lag<sup>a</sup>lai*, not लागलै *lāg<sup>a</sup>lai*, because in Maithili there is no  $\sqrt{\text{लग}}$  *lag*, begin, with which it can be confused. But the long form of the first person of the same tense of the  $\sqrt{\text{मार}}$  *mār*, strike, is मारलै *mār<sup>a</sup>lai*, not मरलै *mar<sup>a</sup>lai*, because the latter might be confused with the मरलै *mar<sup>a</sup>lai*, he died, the long form of the third person of the  $\sqrt{\text{मर}}$  *mar*, die.

## A. TRANSITIVE VERB.

✓ देख *dēkh*, sec.

243. (a) (1) Old Present, 'I see,' &amp;c.

PERSON.	SHORT FORM.		LONG FORM.		REDUNDANT FORM.			GROUP III. (Subject : non-honorific. Object : honorific.)	GROUP IV. (Subject : honorific. Object : honorific.)
	GROUP I. (Subject : non-honorific. Object : non-honorific.)	GROUP II. (Subject : honorific. Object : non-honorific.)	GROUP I. (Subject : non-honorific. Object : non-honorific.)	GROUP II. (Subject : honorific. Object : non-honorific.)	GROUP I. (Subject : non-honorific. Object : non-honorific.)	GROUP II. (Subject : honorific. Object : non-honorific.)			
1	देखी <i>dēkhi</i> , *देखीं <i>dēkhīḥ</i> .		देखिउ <i>dēkhia</i> Or (with object in 2nd person.) देखिबौ <i>dēkhiu</i> , देखिबहु <i>dēkhiaḥ</i> * *देखिब <i>dēkhia</i> .		देखिउक <i>dēkhiaik</i> Or (with object in 2nd person.) देखिबौक <i>dēkhiauk</i> .		देखिउहि <i>dēkhiahin</i> †.		
2	देख <i>dēkh</i> , *देखसि <i>dēkhasi</i>	Same as 1st person.	देखहु <i>dēkhaḥ</i> , देखहु <i>dēkhaḥ</i> *; देखौ <i>dēkhaui</i> ; f. देखिहि <i>dēkhaḥi</i> †; देखिहि <i>dēkhaḥin</i> .	Same as 1st person, but no forms for object in 2nd person.	देखहुक <i>dēkhaḥak</i> देखहुक <i>dēkhaḥuk</i> , देखिबौक <i>dēkhaḥin</i> .	Same as 1st person, but no form for object in 2nd person.	देखहुहि <i>dēkhaḥahin</i> †.	Same as 1st person	
3	देखे <i>dēkhe</i> , *देखे <i>dēkha</i> , *देखु <i>dēkhu</i> , *देखहि <i>dēkhaḥi</i>	देखथि <i>dēkhatḥi</i> †.	GROUP I. देखे <i>dēkhai</i> Or (with object in 2nd person.) देखौ <i>dēkhaui</i> , देखहु <i>dēkhaḥ</i> *.	GROUP I. देखेक <i>dēkhaik</i> Or (with object in 2nd person.) देखौक <i>dēkhauk</i>			देखौहि <i>dēkhaḥin</i> †, देखयुहि <i>dēkhaḥinuk</i> †.		

\* Chiefly used in poetry, or in the old language. Regarding the long *ē* in देखे *dēkhai*, देखौ *dēkhau*, see § 176.

244. (a) (2) Present Conditional, ' (if) I see, I may see, ' &c.

PERSON.	SHORT FORM.		LONG FORM.		REDUNDANT FORM.			GROUP IV. (Subject : honorific. Object : honorific.)
	GROUP I. (Subject : non-honorific. Object : non-honorific.)	GROUP II. (Subject : honorific. Object : non-honorific.)	GROUP I. (Subject : non-honorific. Object : non-honorific.)	GROUP II. (Subject : honorific. Object : non-honorific.)	GROUP I. (Subject : non-honorific. Object : non-honorific.)	GROUP II. (Subject : honorific. Object : non-honorific.)	GROUP III. (Subject : non-honorific. Object : honorific.)	
1	देखी <i>dēkhī</i> .		देखिउ <i>dēkhāi</i> Or (with object in 2nd person.) देखिबौ <i>dēkhāu</i> , देखिबहु <i>dēkhāh</i> *देखिबै <i>dēkhāi</i> .	देखिउ <i>dēkhāi</i> Or (with object in 2nd person.) देखिबौ <i>dēkhāu</i> , देखिबहु <i>dēkhāh</i> *देखिबै <i>dēkhāi</i> .	देखिउक <i>dēkhāik</i> Or (with object in 2nd person.) देखिबौक <i>dēkhāuk</i> .	देखिउनि <i>dēkhāinī</i>	देखिउनि <i>dēkhāinī</i>	
2			देख <i>dēkh</i> .	Same as 1st person.	देखहु <i>dēkhāh</i> , देखहु <i>dēkhāh</i> , देखौ <i>dēkhāu</i> ; f. देखिदि <i>dēkhāi</i> देखिदि <i>dēkhāi</i> .	देखहुक <i>dēkhāhuk</i> देखहुक <i>dēkhāhuk</i> देखिबौक <i>dēkhāhuk</i>		देखहुनि <i>dēkhāhinī</i>
3	देखे <i>dēkhē</i> , *देख <i>dēkha</i> , *देखु <i>dēkhu</i> .	देखिनि <i>dēkhānī</i> देखुनि <i>dēkhānī</i> .	देखौ <i>dēkhāu</i> , देखहु <i>dēkhāh</i> , देखौ <i>dēkhāu</i> , (sometimes) देखै <i>dēkhāi</i>	GROUP I. देखौ <i>dēkhāu</i> , (sometimes) देखै <i>dēkhāi</i> .	GROUP I. देखौ <i>dēkhāu</i> , (sometimes) देखै <i>dēkhāi</i> .	देखैनि <i>dēkhāinī</i> , देखौनि <i>dēkhāunī</i> .	देखैनि <i>dēkhāinī</i> , देखौनि <i>dēkhāunī</i> .	

\* Chiefly used in poetry or in the old language.

## 245. (a) (3) Imperative, 'let me see, see thou,' &amp;c.

PERSON.	SHORT FORM.		LONG FORM.		REDUNDANT FORM.		GROUP IV. (Subject: non-honorific. Object: non-honorific.)
	GROUP I. (Subject: non-honorific. Object: non-honorific.)	GROUP II. (Subject: honoric. Object: non-honorific.)	GROUP I. (Subject: non-honorific. Object: non-honorific.)	GROUP II. (Subject: honoric. Object: non-honorific.)	GROUP I. (Subject: non-honorific. Object: non-honorific.)	GROUP II. (Subject: non-honorific. Object: non-honorific.)	
1	देखू <i>dēkhū</i> , (sometimes) देखी <i>dēkhī</i> .	देखू <i>dēkhū</i> , (sometimes) देखी <i>dēkhī</i> .	देखि <i>dēkhī</i> Or (with object in 2nd person.) देखिबो <i>dēkhīau</i> , देखिबड़ <i>dēkhīau</i> *देखिब <i>dēkhīā</i> .	देखिब <i>dēkhīā</i> Or (with object in 2nd person.) देखिबो <i>dēkhīau</i> .	देखिब <i>dēkhīā</i> Or (with object in 2nd person.) देखिबो <i>dēkhīau</i> .	देखिब <i>dēkhīā</i> Or (with object in 2nd person.) देखिबो <i>dēkhīau</i> .	GROUP IV. (Subject: non-honorific. Object: non-honorific.)
2	देख <i>dēkh</i> , देखै <i>dēkhē</i> .	Same as 1st person.	देख <i>dēkh</i> , देखड़ <i>dēkhāḥ</i> , देखो <i>dēkhau</i> , देखौ <i>dēkhāḥ</i> , देखिब <i>dēkhīā</i> ; f. देखिब <i>dēkhīā</i> , देखिब <i>dēkhīā</i> .	Same as 1st person, but no forms for object in 2nd person.	देख <i>dēkh</i> , देखड़ <i>dēkhāḥ</i> , देखो <i>dēkhau</i> , देखौ <i>dēkhāḥ</i> , देखिब <i>dēkhīā</i> .	देख <i>dēkh</i> , देखड़ <i>dēkhāḥ</i> , देखो <i>dēkhau</i> , देखौ <i>dēkhāḥ</i> , देखिब <i>dēkhīā</i> .	Same as 1st person.
3	देखे <i>dēkhē</i> , *देख <i>dēkhā</i> , *देखु <i>dēkhū</i> .	देखिब <i>dēkhīā</i> , देखु <i>dēkhū</i> .	देखो <i>dēkhau</i> , देखड़ <i>dēkhāḥ</i> , देखी <i>dēkhī</i> , (sometimes) देखै <i>dēkhī</i> .	GROUP I. देखो <i>dēkhau</i> , देखड़ <i>dēkhāḥ</i> , देखी <i>dēkhī</i> , (sometimes) देखै <i>dēkhī</i> .	GROUP I. देखो <i>dēkhau</i> , देखड़ <i>dēkhāḥ</i> , देखी <i>dēkhī</i> , (sometimes) देखै <i>dēkhī</i> .	देखो <i>dēkhau</i> , देखड़ <i>dēkhāḥ</i> , देखी <i>dēkhī</i> , (sometimes) देखै <i>dēkhī</i> .	देखो <i>dēkhau</i> , देखड़ <i>dēkhāḥ</i> , देखी <i>dēkhī</i> , (sometimes) देखै <i>dēkhī</i> .

\* Chiefly used in poetry, or in the old language.

## 246. Mild Imperative.

*Second person.*—देखिहँ *dekhihẽ*, देखिहँ *dekhiā*, देखियँ *dekhiyā*, देखिहँ *dekhiāh*, देखिहँ *dekhihā*, देखिहँ *dekhiāuk*, देखिहँ *dekhihauk*, देखिहँ *dekhihaunh*<sup>i</sup>, देखिहँ *dekhihath*<sup>i</sup>, देखिहँ *dekhihah*<sup>i</sup>, please to see.

## 247. Respectful Imperative.

*Second person.*—देखल जाई *dēkhal jāi*, देखल जाओ *dēkhal jāo*, be pleased to see.

## 248. Respectful Future.

*Second person.*—देखल जाएत *dēkhal jāet*, देखल जाएत-गँ *dēkhal jāet-gā*, you will be pleased to see, be good enough to see.

## 249. Future Indicative.

*First Form.*—This is the same as the present conditional (a) (2), to which the termination गँ *gā* (poetically गै *gai* or गए *gae*) may optionally be added. Thus देखी *dēkhī* or देखी-गँ *dēkhī-gā*, I shall see.





251. (b) (4) Future Indicative. Third Form. 'I shall see,' &c. The termination नं गां (गे गai or गय gae) may be added throughout.

PERSON.	SHORT FORM.		LONG FORM.		REDUNDANT FORM.			
	GROUP I. (Subject : non-honorific. Object : non-honorific.)	GROUP II. (Subject : honorific. Object : non-honorific.)	GROUP I. (Subject : non-honorific. Object : non-honorific.)	GROUP II. (Subject : honorific. Object : non-honorific.)	GROUP I. (Subject : non-honorific. Object : non-honorific.)	GROUP II. (Subject : honorific. Object : non-honorific.)	GROUP III. (Subject : non-honorific. Object : honorific.)	GROUP IV. (Subject : honorific. Object : honorific.)
1	देखितहूँ <i>dekhitaṭhū</i>		देखतिष्ठे <i>dekhatiṣṭhai</i> Or (with object in 2nd person.) देखतिष्यौ <i>dekhatiṣyau</i>		देखतिष्ठेक <i>dekhatiṣṭhaik</i> , Or (with object in 2nd person.) देखतिष्यौक <i>dekhatiṣyauk</i>		Wanting.	
2	Wanting.	Same as 1st person.	Wanting.	Same as 1st person, but no forms for object in 2nd person.	Wanting.	Same as 1st person, but no form for object in 2nd person.	Wanting.	Wanting.
3	देखत <i>dekhataḥ</i> ; fem. देखति <i>dekhataḥ</i> .	देखतस्य <i>dekhataṣṭhiḥ</i> , देखतस्य <i>dekhataṣṭhiḥ</i> , देखतस्य <i>dekhataḥ</i> ; f. देखतीच <i>dekhataḥ</i> , देखतीच <i>dekhataḥ</i> .	GROUP I. देखतौ <i>dekhatau</i> Or (with object in 2nd person.) देखतौ <i>dekhatau</i> , देखतस्य <i>dekhataḥ</i>		GROUP I. देखतौक <i>dekhatauk</i> Or (with object in 2nd person.) देखतौक <i>dekhatauk</i> .		देखतौच <i>dekhataḥ</i> .	देखतीच <i>dekhataḥ</i> , देखतीच <i>dekhataḥ</i> .



## 252. (c) (5) Past Conditional, '(if) I had seen,' &amp;c.; 'I should have seen,' &amp;c.

PERSON.	SHORT FORM.		LONG FORM.		REDUNDANT FORM.		GROUP IV. (Subject: non-honorific. Object: non-honorific.)
	GROUP I. (Subject: non-honorific. Object: non-honorific.)	GROUP II. (Subject: honorable. Object: non-honorific.)	GROUP I. (Subject: non-honorific. Object: non-honorific.)	GROUP II. (Subject: honorable. Object: non-honorific.)	GROUP I. (Subject: non-honorific. Object: non-honorific.)	GROUP II. (Subject: honorable. Object: non-honorific.)	
1	देखितहुँ देखितै देखितै (rare).		देखितहुँ Or (with object in 2nd person.) देखितै देखितै (rare)		देखितहुँ Or (with object in 2nd person.) देखितै		देखितहुँ देखितै
2	देखितै Same as 1st person.	देखितै Same as 1st person, but no forms for object in 2nd person.	देखितै fem. देखितै देखितै देखितै	देखितै Same as 1st person, but no forms for object in 2nd person.	देखितै देखितै देखितै	देखितै Same as 1st person, but no forms for object in 2nd person.	देखितै Same as 1st person.
3	देखितै fem. देखितै देखितै	देखितै देखितै देखितै	देखितै Or (with object in 2nd person.) देखितै देखितै	देखितै GROUP I. देखितै Or (with object in 2nd person.) देखितै	देखितै Or (with object in 2nd person.) देखितै	देखितै Or (with object in 2nd person.) देखितै	देखितै देखितै देखितै

\* Or देखितहुँ dekhaitah or देखितहुँ dekhaitah, and so throughout, except in the short form of the 3rd person of Group I.

253. (c) (6) **Present Indicative.** Uncontracted form. 'I see,' &c.; 'I am seeing,' &c.  
(The Auxiliary verb does not change for gender, except in the second person of the long form of Group I.)

PERSON.	SHORT FORM.		LONG FORM.		REDUNDANT FORM.		
	GROUP I. (Subject: non-honorific. Object: non-honorific.)	GROUP II. (Subject: honorific. Object: non-honorific.)	GROUP I. (Subject: non-honorific Object: non-honorific.)	GROUP II. (Subject: honorific. Object: non-honorific.)	GROUP I. (Subject: non-honorific. Object: non-honorific.)	GROUP II. (Subject: honorific. Object: non-honorific.)	GROUP IV. (Subject: honorific. Object: honorific.)
1	देखैत हौं <i>dekhaiṭ chāi</i> ; देखैत हो <i>dekhaiṭ chāi</i> .		देखैत बिष्टे <i>dekhaiṭ chāi</i> ; fem. देखैत बिष्टे <i>dekhaiṭ chāi</i> . Or (with object in 2nd person.) देखैत बिबो <i>dekhaiṭ chāi</i> ; fem. देखैत बिबो <i>dekhaiṭ chāi</i> .		देखैत बिष्टेक <i>dekhaiṭ chāik</i> ; fem. देखैत बिष्टेक <i>dekhaiṭ chāik</i> . Or (with object in 2nd person.) देखैत बिबोक <i>dekhaiṭ chāuk</i> ; fem. देखैत बिबोक <i>dekhaiṭ chāuk</i> .	देखैत बिष्टेनि <i>dekhaiṭ chāinḥ</i> ; देखैत बिष्टेनि <i>dekhaiṭ chāinḥ</i> .	
2	देखैत हौं <i>dekhaiṭ chāi</i> ; देखैत हो <i>dekhaiṭ chāi</i> . Same as 1st person.		देखैत हौं <i>dekhaiṭ chāi</i> ; देखैत हो <i>dekhaiṭ chāi</i> . Same as 1st person, but no forms for object in 2nd person.		देखैत हौं <i>dekhaiṭ chāi</i> ; देखैत हो <i>dekhaiṭ chāi</i> . Same as 1st person, but no forms for object in 2nd person.	देखैत हौं <i>dekhaiṭ chāinḥ</i> ; देखैत हो <i>dekhaiṭ chāinḥ</i> .	Same as 1st person.
3	देखैत हौं <i>dekhaiṭ chāi</i> ; देखैत हो <i>dekhaiṭ chāi</i> . Same as 1st person, but no forms for object in 2nd person.	देखैत हौं <i>dekhaiṭ chāi</i> ; देखैत हो <i>dekhaiṭ chāi</i> . Same as 1st person, but no forms for object in 2nd person.	देखैत हौं <i>dekhaiṭ chāi</i> ; देखैत हो <i>dekhaiṭ chāi</i> . Same as 1st person, but no forms for object in 2nd person.	देखैत हौं <i>dekhaiṭ chāi</i> ; देखैत हो <i>dekhaiṭ chāi</i> . Same as 1st person, but no forms for object in 2nd person.	देखैत हौं <i>dekhaiṭ chāi</i> ; देखैत हो <i>dekhaiṭ chāi</i> . Same as 1st person, but no forms for object in 2nd person.	देखैत हौं <i>dekhaiṭ chāinḥ</i> ; देखैत हो <i>dekhaiṭ chāinḥ</i> .	Same as 1st person.
3	देखैत हौं <i>dekhaiṭ chāi</i> ; देखैत हो <i>dekhaiṭ chāi</i> . Same as 1st person, but no forms for object in 2nd person.		देखैत हौं <i>dekhaiṭ chāi</i> ; देखैत हो <i>dekhaiṭ chāi</i> . Same as 1st person, but no forms for object in 2nd person.		देखैत हौं <i>dekhaiṭ chāi</i> ; देखैत हो <i>dekhaiṭ chāi</i> . Same as 1st person, but no forms for object in 2nd person.	देखैत हौं <i>dekhaiṭ chāinḥ</i> ; देखैत हो <i>dekhaiṭ chāinḥ</i> .	Same as 1st person.

254. (c) (6) Present Indicative. Contracted form. 'I see,' &c.; 'I am seeing,' &c. (The feminine is the same as the masculine, except in the second person of the long form of Group I.)

PERSON.	SHORT FORM.		LONG FORM.		REDUNDANT FORM.		
	GROUP I. (Subject : non-honorific. Object : non-honorific.)	GROUP II. (Subject : honorific. Object : non-honorific.)	GROUP I. (Subject : non-honorific. Object : non-honorific.)	GROUP II. (Subject : honorific. Object : non-honorific.)	GROUP I. (Subject : non-honorific. Object : non-honorific.)	GROUP II. (Subject : honorific. Object : non-honorific.)	GROUP IV. (Subject : honorific. Object : honorific.)
1	देखौ <i>dekhai-chi.</i>		देखिउ <i>dekhai-chiai</i> Or (with object in 2nd person) देखिओ <i>dekhai-chiau.</i>		देखिउक <i>dekhai-chiaik</i> Or (with object in 2nd person.) देखिओक <i>dekhai-chiauk.</i>		देखिउहि <i>dekhai-chiainh.</i>
2	देखै <i>dekhai-chê</i>	Same as 1st person.	देखै <i>dekhai-chê</i> ; fem. देखहि <i>dekhai-chahi.</i>	Same as 1st person, but no forms for object in 2nd person.	देखैक <i>dekhai-chêk.</i>	Same as 1st person, but no forms for object in 2nd person.	देखैकहि <i>dekhai-chêkh.</i>
3	देखैचि <i>dekhai-chi.</i> ; more usually, देखहि <i>dekhai-chahi.</i>	देखैचि <i>dekhai-chai.</i>	देखै <i>dekhai-chai</i> Or (with object in 2nd person.) देखौ <i>dekhai-chau.</i>	GROUP I. देखैक <i>dekhai-chaik</i> Or (with object in 2nd person.) देखैओक <i>dekhai-chauk.</i>	GROUP I. देखैक <i>dekhai-chai</i> Or (with object in 2nd person.) देखैओक <i>dekhai-chauk.</i>		देखैचिहि <i>dekhai-chaiinh.</i>

In both the above forms of the Present Indicative, any optional form of the present tense of the auxiliary verb may be employed, as explained in § 230.

255. (c) (7) **Imperfect Indicative.** Uncontracted form. 'I was seeing,' &c. (The auxiliary verb does not change for gender, except in the third person of the short form of Group I and of Group II, and in the long form of the second person of Group I).

[illegible]

256. (c) (7) **Imperfect Indicative.** Contracted Form. 'I was seeing,' &c. (The feminine is the same as the masculine, except in the third person of the short form of Group I and of Group II, and in the long form of the second person of Group I.)

PERSON.	SHORT FORM.		LONG FORM.		REDUNDANT FORM.		GROUP IV. (Subject : non-honorific. Object : non-honorific.)
	GROUP I. (Subject : non-honorific. Object : non-honorific.)	GROUP II. (Subject : honoric. Object : non-honorific.)	GROUP I. (Subject : non-honorific. Object : non-honorific.)	GROUP II. (Subject : honoric. Object : non-honorific.)	GROUP I. (Subject : non-honorific. Object : non-honorific.)	GROUP II. (Subject : honoric. Object : non-honorific.)	
1	देखलहुँ <i>dekhai-chalāh.</i>		देखलिये Or (with object in 2nd person.) देखलियो <i>dekhai-chaliui</i> <i>dekhai-chaliu.</i>		देखलियेक Or (with object in 2nd person.) देखलियोक <i>dekhai-chaliaik</i> <i>dekhai-chaliauk.</i>		देखलिये <i>dekhai-chali-</i> <i>ainh.</i>
2	देखलै <i>dekhai-chalē.</i>	Same as 1st person.	देखलैव <i>dekhai-chalāih,</i> देखलीव <i>dekhai-chalāih.</i>	Same as 1st person, but no forms for object in 2nd person.	देखलैवक <i>dekhai-chalāihk.</i>	Same as 1st person, but no forms for object in 2nd person.	देखलैव <i>dekhai-chalā-</i> <i>hānh.</i>
3	देखल <i>dekhai-chal;</i> fem. * देखल <i>dekhai-chal.</i>	देखलैव <i>dekhai-chalāih;</i> fem. देखलीव <i>dekhai-chalāih.</i>	GROUP I. देखलै <i>dekhai-chalai</i> Or (with object in 2nd person.) देखली <i>dekhai-chalau.</i>	GROUP I. देखलैक <i>dekhai-chalaik</i> Or (with object in 2nd person.) देखलीक <i>dekhai-chalauk.</i>			देखलैव <i>dekhai-chal-</i> <i>ainh.</i>

In both the above forms of the Imperfect Indicative any optional form of the past tense of the auxiliary verb may be employed, as explained in § 231.

## 257. (d) (8) Past Indicative. 'I saw,' &amp;c.

SHORT FORM.			LONG FORM.		REDUNDANT FORM.			
GROUP I. (Subject: non-honorific. Object: non-honorific.)	GROUP II. (Subject: honorific. Object: non-honorific.)	GROUP I. (Subject: non-honorific. Object: non-honorific.)	GROUP II. (Subject: honorific. Object: non-honorific.)	GROUP I. (Subject: non-honorific. Object: non-honorific.)	GROUP II. (Subject: honorific. Object: non-honorific.)	GROUP III. (Subject: non-honorific. Object: honorific.)	GROUP IV. (Subject: honorific. Object: honorific.)	
देखलूँ <i>dekhālāṁh</i> , देखल <i>dēkhal</i> , देखली <i>dēkhalī</i> ; f. देखलि <i>dēkhalī</i> instead of देखल <i>dēkhal</i> .		देखलै <i>dekhālai</i> , देखलिष्ट <i>dekhālīṣṭh</i> Or (with object in 2nd person.) देखली <i>dekhālī</i> , देखलउ <i>dekhālāḥ</i> , देखलिषी <i>dekhālīṣī</i> , देखलिषउ <i>dekhālīṣṭh</i> .		देखलैक <i>dekhālāik</i> , देखलिष्टक <i>dekhālīṣṭhak</i> Or (with object in 2nd person.) देखलीक <i>dekhālīkaik</i> , देखलिषीक <i>dekhālīṣīkaik</i> .		देखलैन्हि <i>dekhālāinhiṁ</i> , देखलिष्टैन्हि <i>dekhālīṣṭhinhiṁ</i> .		
देखलै <i>dekhālāi</i> , देखलै <i>dekhālāi</i> .	Same as 1st person.	देखलैच <i>dekhālāich</i> ; fem. देखलिचि <i>dekhālīchī</i> , देखलीचि <i>dekhālīchī</i> .	Same as 1st person, but no forms for object in 2nd person.	देखलैचक <i>dekhālāichak</i> , देखलैचिक <i>dekhālāichik</i> .	Same as 1st person, but no forms for object in 2nd person.	देखलहूँन्हि <i>dekhālāhūṁnhiṁ</i> .	Same as 1st person.	
देखलक <i>dekhālāk</i> , *देखल <i>dēkhal</i> ; f *देखलि <i>dēkhalī</i> .	देखलन्हि <i>dekhālānhiṁ</i> , *देखलिय <i>dēkhalīy</i> .	GROUP I. देखलको <i>dekhālākō</i> Or (with object in 2nd person.) देखलको <i>dekhālākō</i> .	GROUP I. देखलकै <i>dekhālākai</i> Or (with object in 2nd person.) देखलकौ <i>dekhālākau</i> .	GROUP I. देखलकैक <i>dekhālākāik</i> Or (with object in 2nd person.) देखलकौक <i>dekhālākāuk</i> .	देखलकोन्हि <i>dekhālākōnhiṁ</i> , देखलकौन्हि <i>dekhālākōnhiṁ</i> .	देखलकीन्हि <i>dekhālākīnhiṁ</i> , देखलकौन्हि <i>dekhālākīnhiṁ</i> .		

\* These forms are peculiar to poetry. In the modern language they are only used by the vulgar.



258. (d) (9) Perfect Indicative. First Form. 'I have seen,' &amp;c.

PERSON	SHORT FORM.		LONG FORM.		REDUNDANT FORM.	
	GROUP I. (Subject : non-honorific. Object : non-honorific.)	GROUP II. (Subject : honorific. Object : non-honorific.)	GROUP I. (Subject : non-honorific. Object : non-honorific.)	GROUP II. (Subject : honorific. Object : non-honorific.)	GROUP I. (Subject : non-honorific. Object : non-honorific.)	GROUP II. (Subject : non-honorific. Object : non-honorific.)
1	देखलूँ अकि <i>dekhālūṁ achi.</i>		देखलै अकि <i>dekhālai achi.</i> Or (with object in 2nd person.) देखलौ अकि <i>dekhālau achi.</i>		देखलै अकि <i>dekhālai achi.</i> Or (with object in 2nd person.) देखलौ अकि <i>dekhālau achi.</i>	GROUP IV. (Subject : honorific. Object : honorific.)
2	देखलै अकि <i>dekhālai achi.</i>	Same as 1st person.	देखलै अकि <i>dekhālai achi.</i> ; f. देखलै अकि <i>dekhālai achi.</i>	Same as 1st person, but no forms for object in 2nd person.	देखलै अकि <i>dekhālai achi.</i>	Same as 1st person
3	देखलक अकि <i>dekhālaka achi.</i>	देखलकि अकि <i>dekhālaki achi.</i>	GROUP I. देखलक अकि <i>dekhālaka achi.</i> Or (with object in 2nd person.) देखलकौ अकि <i>dekhālakau achi.</i>	GROUP I. देखलक अकि <i>dekhālaka achi.</i> Or (with object in 2nd person.) देखलकौ अकि <i>dekhālakau achi.</i>	देखलक अकि <i>dekhālaka achi.</i>	देखलकौ अकि <i>dekhālaka achi.</i>

Any other optional form of the preterite indicative may be substituted for those given above. Thus देखल अकि *dekhāl achi*; देखलिट अकि *dekhālai achi*; etc. Also, instead of अकि *achi* we may substitute any other optional form of the third person of the present of the auxiliary verb; but the ones in ordinary use are अकि *achi* and अकि *ai*.



259. (d) (9) Perfect Indicative. Second Form. 'I have seen,' &c.

PERSON.	SHORT FORM.		LONG FORM.		REDUNDANT FORM.			
	GROUP I. (Subject: non-honorific. Object: non-honorific.)	GROUP II. (Subject: honorific. Object: non-honorific.)	GROUP I. (Subject: non-honorific. Object: non-honorific.)	GROUP II. (Subject: honorific. Object: non-honorific.)	GROUP I. (Subject: non-honorific. Object: non-honorific.)	GROUP II. (Subject: honorific. Object: non-honorific.)	GROUP III. (Subject: non-honorific. Object: honorific.)	GROUP IV. (Subject: honorific. Object: honorific.)
1	देखलें की <i>dekhālē ki.</i>		देखलें बिप्रे <i>dekhālē biprē</i> Or (with object in 2nd person.) देखलें बिबौ <i>dekhālē bibāu.</i>		देखलें बिप्रेक <i>dekhālē chitak</i> Or (with object in 2nd person.) देखलें बिबौक <i>dekhālē chitak.</i>			देखलें बिप्रेनि <i>dekhālē chitāni.</i>
2	देखलें के <i>dekhālē chē.</i>	Same as 1st person.	देखलें ह <i>dekhālē chāh.</i> देखलें बि <i>dekhālē chāh.</i>	Same as 1st person, but no forms for object in 2nd person.	देखलें बचक <i>dekhālē chahāk.</i>	Same as 1st person, but no forms for object in 2nd person.	देखलें बहनि <i>dekhālē chahāni.</i>	Same as 1st person.
3	देखलें बनि <i>dekhālē achē.</i>	देखलें बनि <i>dekhālē chāthē.</i>	GROUP I. देखलें के <i>dekhālē chāh.</i> Or (with object in 2nd person.) देखलें की <i>dekhālē chāh.</i>			GROUP I. देखलें केक <i>dekhālē chitak</i> Or (with object in 2nd person.) देखलें कीक <i>dekhālē chitak.</i>	देखलें केनि <i>dekhālē chāthē.</i>	देखलें बघीनि <i>dekhālē chāthāni.</i>

Instead of देखलें *dekhālē*, we often hear देखलें *dekhālē*. The vulgar often substitute देखलें *dekhālē* or देखलें *dekhālē*, and these forms are also occasionally used by the educated.

Any optional form of the present tense of the auxiliary verb may be employed, as explained in § 236.

260. (d) (10) Pluperfect Indicative. 'I had seen,' &c.; 'I saw a long time ago,' &c.

PERSON.	SHORT FORM.		LONG FORM.		REDUNDANT FORM.		
	GROUP I. (Subject: non-honorific. Object: non-honorific.)	GROUP II. (Subject: honorific. Object: non-honorific.)	GROUP I. (Subject: non-honorific. Object: non-honorific.)	GROUP II. (Subject: honorific. Object: non-honorific.)	GROUP I. (Subject: non-honorific. Object: non-honorific.)	GROUP II. (Subject: honorific. Object: non-honorific.)	GROUP IV. (Subject: honorific. Object: honorific.)
1	देखलें बखड़ू dekhaḷēṁ bakhṛū	देखलें बखड़ू dekhaḷēṁ bakhṛū	देखलें बखड़ू dekhaḷēṁ bakhṛū	देखलें बखड़ू dekhaḷēṁ bakhṛū	देखलें बखड़ू dekhaḷēṁ bakhṛū	देखलें बखड़ू dekhaḷēṁ bakhṛū	देखलें बखड़ू dekhaḷēṁ bakhṛū
2	देखलें बखड़ू dekhaḷēṁ bakhṛū	देखलें बखड़ू dekhaḷēṁ bakhṛū	देखलें बखड़ू dekhaḷēṁ bakhṛū	देखलें बखड़ू dekhaḷēṁ bakhṛū	देखलें बखड़ू dekhaḷēṁ bakhṛū	देखलें बखड़ू dekhaḷēṁ bakhṛū	देखलें बखड़ू dekhaḷēṁ bakhṛū
3	देखलें बखड़ू dekhaḷēṁ bakhṛū	देखलें बखड़ू dekhaḷēṁ bakhṛū	देखलें बखड़ू dekhaḷēṁ bakhṛū	देखलें बखड़ू dekhaḷēṁ bakhṛū	देखलें बखड़ू dekhaḷēṁ bakhṛū	देखलें बखड़ू dekhaḷēṁ bakhṛū	देखलें बखड़ू dekhaḷēṁ bakhṛū

As in the perfect देखलें *dekhaḷēṁ*, देखलें *dekhaḷēṁ* or देखने *dekhanē* are found instead of देखलें *dekhaḷēṁ*. Any optional form of the past tense of the auxiliary verb may be employed, as explained in § 238.

261. **Verbal Nouns and Infinitives.**

- (1) देखि *dēkhī* (or देख *dēkh*) (oblique form, देखै *dēkhai* or देखँ *dēkhā*), the act of seeing.
- (2) देखब *dēkhab* (obl. form, देखबा *dēkh<sup>a</sup>bā*), the act of seeing, to see.
- (3) देखल *dēkhal* (obl. form, देखला *dēkh<sup>a</sup>lā*), the act of seeing.

262. **Noun of Agency.**

देखवाह *dēkh<sup>a</sup>bāh* or देखवाह *dēkh<sup>a</sup>wāh*, one who sees.

263. **Participles.**

**Present** :—देखैत *dēkhait* (fem. देखैति *dēkhaitī*), seeing.

**Past** :—देखल *dēkhal* (fem. देखलि *dēkhalī*), seen.

**Conjunctive** :—देखि *dēkhī* (देख *dēkh*), देखि क *dēkhī kaī*, देखि कै *dēkhī kāī*, or देखि कैक *dēkhī kaikāī*, having seen.

**Adverbial** :—देखितहिं *dēkhitaḥī*, on seeing, in the act of seeing, immediately on seeing.

**B. INTRANSITIVE VERB.**

सुत *sūt*, sleep.

264. It is only necessary to give paradigms of those tenses of the intransitive verb which are formed from the past participle. In the other tenses it is conjugated exactly like the transitive verb.

As the intransitive verb has no direct object, those forms of the verb which have special reference to the object, *viz.*, Groups III and IV, and the long forms in औ *au* of Groups I and II can only refer to the indirect object. The mode of their employment is explained in § 189.

## 265. (d) (8) Past Indicative. 'I slept,' &amp;c.

PERSON.	SHORT FORM.		LONG FORM.		REDUNDANT FORM.		GROUP IV. (Subject: non-honorific. Object (indi- rect): honorific.)
	GROUP I. (Subject: non-honorific. Object: non-honorific.)	GROUP II. (Subject: honorific. Object: non-honorific.)	GROUP I. (Subject: non-honorific. Object: non-honorific.)	GROUP II. (Subject: honorific. Object: non-honorific.)	GROUP I. (Subject: non-honorific. Object: non-honorific.)	GROUP II. (Subject: honorific. Object: non-honorific.)	
1	सुतलई सुतली	सुतलई सुतली	सुतलई Or (with indirect object in 2nd person.) सुतलई	सुतलई Or (with indirect object in 2nd person.) सुतलई	सुतलई Or (with indirect object in 2nd person.) सुतलई	सुतलई	सुतलई
2	सुतलई सुतली	सुतलई Same as 1st person.	सुतलई fem. सुतली सुतली	सुतलई Same as 1st per- son, but no forms for object in 2nd person.	सुतलई सुतली	सुतलई	सुतलई
3	सुतलई सुतली	सुतलई (fem. सुतली सुतली) सुतली	सुतलई Or (with indirect object in 2nd person.) सुतली	सुतलई Same as 1st per- son, but no forms for object in 2nd person.	सुतलई Or (with indirect object in 2nd person.) सुतली	सुतलई	सुतलई

266. (d) (9) Perfect Indicative. First form. 'I have slept,' &c.

PERSON.	SHORT FORM.		LONG FORM.		REDUNDANT FORM.		GROUP IV. (Subject : non-honorific. Object (indi- rect) : honorific.)
	GROUP I. (Subject : non-honorific. Object : non-honorific.)	GROUP II. (Subject : honorific. Object : non-honorific.)	GROUP I. (Subject : non-honorific. Object : non-honorific.)	GROUP II. (Subject : honorific. Object : non-honorific.)	GROUP I. (Subject : non-honorific. Object : non-honorific.)	GROUP II. (Subject : honorific. Object : non-honorific.)	
1	सुतलहूँ अकि <i>sutalāhūṁ achī.</i>		सुतलिष्टे अकि <i>sutalaiṣṭe achī.</i> Or (with ind. obj. in 2nd person.) सुतलिचौ अकि <i>sutalaiṣṭe achī.</i>		सुतलिष्टिक अकि <i>sutalaiṣṭik achī.</i> Or (with ind. obj. in 2nd person.) सुतलिचौक अकि <i>sutalaiṣṭik achī.</i>		सुतलिष्टेन्दि अकि <i>sutalaiṣṭindhī achī.</i>
2	सुतलैं अकि <i>sutalāṁ achī.</i>	Same as 1st person.	सुतलौच अकि <i>sutalāṁ achī.</i> ; f. सुतलीच अकि <i>sutalīṣṭe achī.</i>	Same as 1st person, but no forms for object in 2nd person.	सुतलहूँक अकि <i>sutalāhūṁ achī.</i>	Same as 1st person, but no forms for object in 2nd person.	सुतलहूँ अकि <i>sutalāhūṁ achī.</i>
3	सुतलक अकि <i>sutalak achī.</i>	सुतलौच अकि <i>sutalāṁ achī.</i> ; fem. सुतलीच अकि <i>sutalīṣṭe achī.</i>	सुतलैं अकि <i>sutalāṁ achī.</i> Or (with ind. obj. in 2nd person.) सुतली अकि <i>sutalīṣṭe achī.</i>	GROUP I. सुतलैं अकि <i>sutalāṁ achī.</i> Or (with ind. obj. in 2nd person.) सुतली अकि <i>sutalīṣṭe achī.</i>	सुतलैंक अकि <i>sutalāṁ achī.</i> Or (with ind. obj. in 2nd person.) सुतलीक अकि <i>sutalīṣṭe achī.</i>	GROUP I. सुतलैं अकि <i>sutalāṁ achī.</i> Or (with ind. obj. in 2nd person.) सुतली अकि <i>sutalīṣṭe achī.</i>	सुतलौचिन्दि अकि <i>sutalāṁ achī.</i>

Any optional form of the Past Indicative may be substituted for those given above. Thus सुतली अकि *sutalī achī.*, I have slept, instead of सुतलहूँ अकि *sutalāhūṁ achī.*

Also, instead of अकि *achī* we may substitute any of the optional forms of the third person of the present of the auxiliary verb ; but the ones in ordinary use are अकि *achī* and अचि *achi.*

267. (d) (9) Perfect Indicative. Second Form. 'I have slept,' &amp;c.; 'I am asleep,' &amp;c.

PERSON.	SHORT FORM.		LONG FORM.		REDUNDANT FORM.			GROUP IV. (Subject : non-honorific. Object : (in- direct : honorific.)
	GROUP I. (Subject : non-honorific. Object : non-honorific.)	GROUP II. (Subject : honorific. Object : non-honorific.)	GROUP I. (Subject : non-honorific. Object : non-honorific.)	GROUP II. (Subject : honorific. Object : non-honorific.)	GROUP I. (Subject : non-honorific. Object : non-honorific.)	GROUP II. (Subject : honorific. Object : non-honorific.)	GROUP III. (Subject : non-honorific. Object : (in- direct : honorific.)	
1	सुतल को <i>sūtal cō</i> ; fem. सुतलि को <i>sūtalī cō</i> .	सुतल बिष्टे <i>sūtal biṣṭe</i> ; fem. सुतलि बिष्टे <i>sūtalī biṣṭe</i> ; Or (with indirect object in 2nd per.) सुतल बिचौ <i>sūtal biṭhō</i> ; fem. सुतलि बिचौ <i>sūtalī biṭhō</i> .	सुतल बिष्टे <i>sūtal biṣṭe</i> ; fem. सुतलि बिष्टे <i>sūtalī biṣṭe</i> ; Or (with indirect object in 2nd per.) सुतल बिचौ <i>sūtal biṭhō</i> ; fem. सुतलि बिचौ <i>sūtalī biṭhō</i> .	सुतल बिष्टे <i>sūtal biṣṭe</i> ; fem. सुतलि बिष्टे <i>sūtalī biṣṭe</i> ; Or (with indirect object in 2nd per.) सुतल बिचौ <i>sūtal biṭhō</i> ; fem. सुतलि बिचौ <i>sūtalī biṭhō</i> .	सुतल बिष्टे <i>sūtal biṣṭe</i> ; fem. सुतलि बिष्टे <i>sūtalī biṣṭe</i> ; Or (with indirect object in 2nd per.) सुतल बिचौ <i>sūtal biṭhō</i> ; fem. सुतलि बिचौ <i>sūtalī biṭhō</i> .	सुतल बिष्टे <i>sūtal biṣṭe</i> ; fem. सुतलि बिष्टे <i>sūtalī biṣṭe</i> ; Or (with indirect object in 2nd per.) सुतल बिचौ <i>sūtal biṭhō</i> ; fem. सुतलि बिचौ <i>sūtalī biṭhō</i> .	सुतल बिष्टे <i>sūtal biṣṭe</i> ; fem. सुतलि बिष्टे <i>sūtalī biṣṭe</i> ; Or (with indirect object in 2nd per.) सुतल बिचौ <i>sūtal biṭhō</i> ; fem. सुतलि बिचौ <i>sūtalī biṭhō</i> .	सुतल बिष्टे <i>sūtal biṣṭe</i> ; fem. सुतलि बिष्टे <i>sūtalī biṣṭe</i> ; Or (with indirect object in 2nd per.) सुतल बिचौ <i>sūtal biṭhō</i> ; fem. सुतलि बिचौ <i>sūtalī biṭhō</i> .
2	सुतल के <i>sūtal kē</i> ; fem. सुतलि के <i>sūtalī kē</i> .	सुतल के <i>sūtal kē</i> ; fem. सुतलि के <i>sūtalī kē</i> ; Or (with indirect object in 2nd per.) सुतल के <i>sūtal kē</i> ; fem. सुतलि के <i>sūtalī kē</i> ;	सुतल के <i>sūtal kē</i> ; fem. सुतलि के <i>sūtalī kē</i> ; Or (with indirect object in 2nd per.) सुतल के <i>sūtal kē</i> ; fem. सुतलि के <i>sūtalī kē</i> ;	सुतल के <i>sūtal kē</i> ; fem. सुतलि के <i>sūtalī kē</i> ; Or (with indirect object in 2nd per.) सुतल के <i>sūtal kē</i> ; fem. सुतलि के <i>sūtalī kē</i> ;	सुतल के <i>sūtal kē</i> ; fem. सुतलि के <i>sūtalī kē</i> ; Or (with indirect object in 2nd per.) सुतल के <i>sūtal kē</i> ; fem. सुतलि के <i>sūtalī kē</i> ;	सुतल के <i>sūtal kē</i> ; fem. सुतलि के <i>sūtalī kē</i> ; Or (with indirect object in 2nd per.) सुतल के <i>sūtal kē</i> ; fem. सुतलि के <i>sūtalī kē</i> ;	सुतल के <i>sūtal kē</i> ; fem. सुतलि के <i>sūtalī kē</i> ; Or (with indirect object in 2nd per.) सुतल के <i>sūtal kē</i> ; fem. सुतलि के <i>sūtalī kē</i> ;	सुतल के <i>sūtal kē</i> ; fem. सुतलि के <i>sūtalī kē</i> ; Or (with indirect object in 2nd per.) सुतल के <i>sūtal kē</i> ; fem. सुतलि के <i>sūtalī kē</i> ;
3	सुतल अकि <i>sūtal aḱi</i> ; fem. सुतलि अकि <i>sūtalī aḱi</i> .	सुतल अकि <i>sūtal aḱi</i> ; fem. सुतलि अकि <i>sūtalī aḱi</i> ; Or (with indirect object in 2nd per.) सुतल अकि <i>sūtal aḱi</i> ; fem. सुतलि अकि <i>sūtalī aḱi</i> ;	सुतल अकि <i>sūtal aḱi</i> ; fem. सुतलि अकि <i>sūtalī aḱi</i> ; Or (with indirect object in 2nd per.) सुतल अकि <i>sūtal aḱi</i> ; fem. सुतलि अकि <i>sūtalī aḱi</i> ;	सुतल अकि <i>sūtal aḱi</i> ; fem. सुतलि अकि <i>sūtalī aḱi</i> ; Or (with indirect object in 2nd per.) सुतल अकि <i>sūtal aḱi</i> ; fem. सुतलि अकि <i>sūtalī aḱi</i> ;	सुतल अकि <i>sūtal aḱi</i> ; fem. सुतलि अकि <i>sūtalī aḱi</i> ; Or (with indirect object in 2nd per.) सुतल अकि <i>sūtal aḱi</i> ; fem. सुतलि अकि <i>sūtalī aḱi</i> ;	सुतल अकि <i>sūtal aḱi</i> ; fem. सुतलि अकि <i>sūtalī aḱi</i> ; Or (with indirect object in 2nd per.) सुतल अकि <i>sūtal aḱi</i> ; fem. सुतलि अकि <i>sūtalī aḱi</i> ;	सुतल अकि <i>sūtal aḱi</i> ; fem. सुतलि अकि <i>sūtalī aḱi</i> ; Or (with indirect object in 2nd per.) सुतल अकि <i>sūtal aḱi</i> ; fem. सुतलि अकि <i>sūtalī aḱi</i> ;	सुतल अकि <i>sūtal aḱi</i> ; fem. सुतलि अकि <i>sūtalī aḱi</i> ; Or (with indirect object in 2nd per.) सुतल अकि <i>sūtal aḱi</i> ; fem. सुतलि अकि <i>sūtalī aḱi</i> ;

Any optional form of the present tense of the auxiliary verb may be employed, as explained in § 236.



268. (d) (10) Pluperfect Indicative. 'I had slept,' &c.; 'I slept a long time ago,' &c.; 'I was asleep,' &c.

PERSON.	SHORT FORM.		LONG FORM.		REDUNDANT FORM.		GROUP III. (Subject : non-honorific. Object (indi- rect) : honorific.)	GROUP IV. (Subject : honorific. Object indi- rect) : honorific.)
	GROUP I. (Subject : non-honorific. Object : non-honorific.)	GROUP II. (Subject : honorific. Object : non-honorific.)	GROUP I. (Subject : non-honorific. Object : non-honorific.)	GROUP II. (Subject : honorific. Object : non-honorific.)	GROUP I. (Subject : non-honorific. Object : non-honorific.)	GROUP II. (Subject : honorific. Object : non-honorific.)		
1	सुतल* कलहुँ <i>sūtal kahalāḥ</i> ; f. सुतलि* कलहुँ <i>sūtalī kahalāḥ</i> .		सुतल कलिष्टे <i>sūtal kalishṭe</i> ; fem. सुतलि कलिष्टे <i>sūtalī kalishṭe</i> Or (with ind. obj. in 2nd person) सुतल कलिचौ <i>sūtal kalichau</i> ; fem. सुतलि कलिचौ <i>sūtalī kalichau</i> .		सुतल कलिष्टिक <i>sūtal kalishṭik</i> ; fem. सुतलि कलिष्टिक <i>sūtalī kalishṭik</i> Or (with ind. obj. in 2nd person.) सुतल कलिचौक <i>sūtal kalichauk</i> ; f. सुतलि कलिचौक <i>sūtalī kalichauk</i> .		सुतल कलिष्टेहि <i>sūtal kalishṭehi</i> ; fem. सुतलि कलिष्टेहि <i>sūtalī kalishṭehi</i> .	
2	सुतल कलै <i>sūtal kalāḥ</i> ; fem. सुतलि कलै <i>sūtalī kalāḥ</i> .	Same as 1st person.	सुतल कलौच <i>sūtal kalāḥ</i> ; f. सुतलि कलौच <i>sūtalī kalāḥ</i> .	Same as 1st person, but no forms for object in 2nd person.	सुतल कलहैक <i>sūtal kalahāik</i> ; f. सुतलि कलहैक <i>sūtalī kalahāik</i> .	Same as 1st person, but no forms for object in 2nd person.	सुतल कलहैहि <i>sūtal kalahāhi</i> ; f. सुतलि कलहैहि <i>sūtalī kalahāhi</i> .	Same as 1st person
3	सुतल कल <i>sūtal kal</i> ; fem. सुतलि कलि <i>sūtalī kalī</i> .	सुतल कलौच <i>sūtal kalāḥ</i> ; fem. सुतलि कलौच <i>sūtalī kalāḥ</i> .	GROUP I. सुतल कलै <i>sūtal kalāḥ</i> ; fem. सुतलि कलै <i>sūtalī kalāḥ</i> Or (with ind. obj. in 2nd person.) सुतल कलौ <i>sūtal kalau</i> ; fem. सुतलि कलौ <i>sūtalī kalau</i> .	GROUP I. सुतल कलौक <i>sūtal kalāuk</i> ; fem. सुतलि कलौक <i>sūtalī kalāuk</i> Or (with ind. obj. in 2nd person.) सुतल कलौक <i>sūtal kalāuk</i> ; fem. सुतलि कलौक <i>sūtalī kalāuk</i> .	GROUP I. सुतल कलौक <i>sūtal kalāuk</i> ; fem. सुतलि कलौक <i>sūtalī kalāuk</i> Or (with ind. obj. in 2nd person.) सुतल कलौक <i>sūtal kalāuk</i> ; fem. सुतलि कलौक <i>sūtalī kalāuk</i> .	Same as 1st person, but no forms for object in 2nd person.	सुतल कलौचि <i>sūtal kalāchi</i> ; fem. सुतलि कलौचि <i>sūtalī kalāchi</i> ; fem. सुतल कलौचि <i>sūtal kalāchi</i> ; fem. सुतलि कलौचि <i>sūtalī kalāchi</i> ; fem.	सुतल कलौचि <i>sūtal kalāchi</i> ; fem. सुतलि कलौचि <i>sūtalī kalāchi</i> ; fem.

\* Or (both masc. and fem.) सुतलै *sūtalāḥ*, or (less commonly, and mostly by the uneducated) सुतलै *sūtalāḥ*, सुतलै *sūtalāḥ*, or सुतलै *sūtalāḥ*.

Any optional form of the past tense of the auxiliary verb may be employed, as explained in § 238.



## CHAPTER V.

## VOCALIC ROOTS.

269. The roots of the verbs conjugated in the preceding chapter end in a consonant. If a root ends in a vowel, the same terminations are added, but when these commence with a vowel, changes, which require explanation, occur in the method of suffixing them to the root.

The same is the case with verbs whose roots end in आब *āb*, in which the ब *b* represents an older semi-vowel व *v*, which is, as a general rule, ultimately derived from a Sanskrit प *p*. The conjugation of these verbs runs parallel with that of verbs in आ *ā*, but at the same time differs from them in certain particulars. Owing to the nature of these roots in आब *āb*, I class them as vocalic roots for convenience of treatment.

Vocalic roots may end in आ *ā*, आब *āb*, इ *i*, ई *ī*, ए *e*, ऊ *ū* or ओ *ō*. They will be dealt with in that order.

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Roots in आ *ā* and आब *āb*.

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270. Of all vocalic roots these are by far most common. Verbs whose roots end in आ *ā* include all potential passives (see § 333), a large number of intransitive verbs, and the transitive verb ✓ खा *khā*, eat.

Verbs whose roots end in आब *āb* include nearly all causals and double causals (see §§ 334 and ff), a certain number of transitive verbs, and the intransitive verbs ✓ गाब *gāb*, sing., ✓ पछताब *pach<sup>tā</sup>b*, repent, and ✓ आब *āb*, come. ✓ आब *āb* is irregular in some of its forms and will be dealt with in § 312, although in this chapter I have freely used regular forms in the examples. ✓ गाब *gāb* follows the other roots in आब *āb*, except that as they are transitive and it is usually intransitive, it in such cases takes the intransitive forms of the past tenses. When used as a tran-

sitive verb it is conjugated as such. Thus,—गाओल *gāol*, he sang (intransitive); but (Vid. xxiii, 11) एह गाओल *eh gāol*, I sang this (transitive).

271. As a great many verbs have both potential passive and causal forms, we frequently notice pairs of each conjugation running side by side. Thus from the √देख *dēkh*, see, we have the potential passive √देखा *dēkhā*, be visible, and the causal √देखाव *dēkhāb*, cause to see, show. The past participle of the former would be देखाएल *dekhāel* and of the latter देखाओल *dekhāol*. देखैलहुँ *dekhailahū* would mean 'I was visible,' देखौलहुँ *dekhaulahū* would mean 'I caused to see.'

The following are examples of these roots, with the past participle in each case :—

#### A. Verbs in आ ā.

Root.	Past Participle.
देखा <i>dēkhā</i> , be visible,	देखाएल <i>dekhāel</i> .
अघा <i>aghā</i> , be satiated,	अघाएल <i>aghāel</i> .
घबड़ा <i>ghabāṛā</i> , be confused,	घबड़ाएल <i>ghabāṛāel</i> .
हड़बड़ा <i>haṛābarā</i> , be flurried,	हड़बड़ाएल <i>haṛābarāel</i> .
खा <i>khā</i> , eat,	खाएल <i>khāel</i> .

#### B. Verbs in आव āb.

देखाव <i>dēkhāb</i> , show,	देखाओल <i>dekhāol</i> .
पाव <i>pāb</i> , obtain,	पाओल <i>pāol</i> .
गाव <i>gāb</i> , sing,	गाओल <i>gāol</i> .
पश्ताव <i>pachātāb</i> , repent,	पश्ताओल <i>pachātāol</i> .

272. As usual (*vide* §§ 32 ff) the termination आ ā or आव āb is liable to be shortened in the antepenultimate. It is usually, however, retained long before a final ऐ *ai* or औ *au*. Thus पावे *pābai*, पावो *pābau*, as explained in § 176. Before ऐत *ait* of the

present participle आब *āb* is as usual shortened, as in पबैत *pabait*. Verbs in आ *ā*, on the other hand, make the present participle as in खाइत *khāit* or खायित *khāyit*.

When the final vowel of a root in आ *ā* comes before a termination beginning with अ *a*, the two together become आअ *āe*. Thus खा *khā* + अल *a* becomes खाअल *khāel* (really for खायल *khāyal*, with euphonic य *y* inserted), eaten or I ate; खा *khā* + अब *ab* becomes खाअब *khāeb*, to eat or I shall eat. Before ऐ *ai*, it usually remains unchanged, as in देखाऐ *dekhāai*, he sees, but in the present participle, the termination ऐत *ait* becomes इत *it*, and before the इ *i* the आ *ā* either remains unchanged or inserts a य *y*; thus, as above, खाइत *khāit* or खायित *khāyit*, eating. As usual (see §§ 11, 14) इ *i* is often employed for ए *e*, and *vice versa*, so that we may meet forms such as खाइल *khāil*, खाइब *khāib* or खाअत *khāet*. In all these cases, when the आ *ā* is shortened under the antepenultimate rule, the two vowels together become ऐ *ai* (often written, as usual अइ *ai* or अए *ae*, see § 13). Thus खैलहुँ *khailahū*, I ate, खैबै *khaibai*, I shall eat, खैतहुँ *khaitahū* (if) I had eaten.

273. With roots ending in आब *āb*, the procedure is somewhat different. As a general rule, before अ *a*, the आब *āb* plus अ *a* becomes आओ *āo*. Thus देखाब *dēkhāb* + अब *ab* becomes देखाओब *dēkhāob* (poetical form; for the usual form see below), I shall show; देखाब *dēkhāb* + अल *al* becomes देखाओल *dēkhāol*, I showed. In the form देखाबथि *dēkhābathī* (3rd person, Short Form, Group II, Old Present), the ब *b* is preserved unchanged.

Before terminations commencing with ऐ *ai* or औ *au* the ब *b* is usually retained. Thus देखाबै *dēkhābai*, देखाबौ *dēkhābau* (3rd person, Long Form, Group I, Old Present); Present Participle देखबैत *dēkhābait*, with shortening of the antepenultimate. Before इ *i* or ई *ī*, आब *āb* remains unchanged, as in देखाबी *dēkhābī*, I show.

274. In the modern language there is a tendency to assimilate the conjugation of roots in आव *āv* to that of those in आ *ā*. A glance at the paradigm will show that many optional forms are borrowed from the latter conjugation. In the 2nd verbal noun and in the future the conjugation in आ *ā* has almost ousted the original one. We have just seen that the old poetical form of the first person future was देखाओव *dekhāob*, I shall show. In the modern language it is, however, always देखाएव *dekhāeb*. A reference to the paradigm will show how completely the original *o*-conjugation has disappeared in the future. It has only survived in the third form of the tense.

On the other hand, the past tense, the one most frequently employed, strongly preserves the *o*-conjugation. The conjugation of roots in आ *ā*, has here entirely failed to gain a footing. In this tense, and elsewhere in similar circumstances, when आओ *ā-o* becomes अओ *a-o*, under the antepenultimate rule, the two adjacent vowels coalesce, and are usually written औ *au*. Thus, देखाओल *dekhāol* or देखौलहुँ *dekhāulah̃*, I showed.

275. In the following paradigms, I take as the model of a root in आ *ā* the √देखा *dēkhā*, be visible, and as the model of a root in आव *āv*, √देखाव *dēkhāv*, show. I only give the short and long forms of Groups I and II. The redundant forms of these two groups, and the forms of Groups III and IV can be made from these without any difficulty. In cases where any difficulty is likely to arise, I solve it in additional notes. It is only necessary to give the four simple tenses, the verbal nouns, and the participles. The periphrastic tenses can easily be made from these materials. Even for the four simple tenses, I only give the most common forms.

One other remark should be made. I have throughout spoken of roots ending in आव *āv*. This termination is very often written आव *āv* or *āv*, and is even so pronounced in South Mithilā. Thus, instead of देखाबी *dēkhābī*, we hear देखावी *dēkhāwī* or *dēkhāvī*,

and so throughout. There is no doubt that in the best standard Maithili the correct forms are those with ब *b*, though व *w* forms will often be found in literature (generally due to careless writing).

## 276. (a) (1) Old Present.

'I am visible,' &amp;c.

'I show,' &amp;c.

PERSON.	SHORT FORM.		LONG FORM.		SHORT FORM.		LONG FORM.	
	GROUP I. (Subject : non-honorific. Object : non-honorific.)	GROUP II. (Subject : honorific. Object : non-honorific.)	GROUP I. (Subject : non-honorific. Object : non-honorific.)	GROUP I. (Subject : honorific. Object : non-honorific.)	GROUP I. (Subject : non-honorific. Object : non-honorific.)	GROUP II. (Subject : honorific. Object : non-honorific.)	GROUP I. (Subject : non-honorific. Object : non-honorific.)	GROUP II. (Subject : honorific. Object : non-honorific.)
1	देखाई <i>dekhāi</i> , देखाऊ <i>dekhāū</i> .		देखौ <i>dekhāui</i> Or (with object in 2nd person.) देखौ <i>dekhāiu</i> .		देखावो <i>dekhāvō</i> (देखाई <i>dekhāi</i> ), देखावू <i>dekhāvū</i> (देखाऊ <i>dekhāū</i> ).		देखावै <i>dekhāvai</i> (देखाई <i>dekhāi</i> ), Or (with obj. in 2nd pers.) देखावो <i>dekhāvau</i> (देखावू <i>dekhāvū</i> ).	
2	देखा <i>dekhā</i> .	Same as 1st person.	देखाऊ <i>dekhāū</i> .	Same as 1st person, but no forms for object in 2nd person.	देखाव <i>dekhāv</i> .	Same as 1st person.	देखावै <i>dekhāvai</i> , Red. form देखावै <i>dekhāvāik</i> .	Same as 1st person, but no forms for object in 2nd person.
3	देखाउ <i>dekhāe</i> , (often spelt देखाय <i>dekhāy</i> ), देखाओ <i>dekhāo</i> (देखाव <i>dekhāv</i> ).		देखाओ <i>dekhāo</i> , Or (with object in 2nd person.) देखाओ <i>dekhāau</i> , देखाऊ <i>dekhāū</i> .	GROUP I. देखाउ <i>dekhāu</i>	देखावै <i>dekhāvai</i> (देखाउ <i>dekhāu</i> ).	देखावै <i>dekhāvai</i> Or (with object in 2nd person.) देखावो <i>dekhāvau</i> .	GROUP I. देखावै <i>dekhāvai</i> Or (with object in 2nd person.) देखावो <i>dekhāvau</i> .	

For ā-verbs, in Groups III and IV, we have (1) देखौ *dekhāui*; (2) देखाऊ *dekhāū*; (3) देखावै *dekhāvai*; देखावो *dekhāvau*.

## 277. (b) (4) Future Indicative. Second Form.

'I shall be visible,' &c.                      'I shall show,' &c.

PERSON.	SHORT FORM.		LONG FORM.		SHORT FORM.		LONG FORM.	
	GROUP I. (Subject : non-honorific. Object : non-honorific.)	GROUP II. (Subject : honorific. Object : non-honorific.)	GROUP I. (Subject : non-honorific. Object : non-honorific.)	GROUP II. (Subject : honorific. Object : non-honorific.)	GROUP I. (Subject : non-honorific. Object : non-honorific.)	GROUP II. (Subject : honorific. Object : non-honorific.)	GROUP I. (Subject : non-honorific. Object : non-honorific.)	GROUP II. (Subject : honorific. Object : non-honorific.)
1	{ देखब dekhāb. Same as 1st person. }		{ देखबै dekhāibai Or (with object in 2nd person.) देखबौ dekhāibau. }		{ देखाब देखब dekhāb dekhāb. (poetical) }		{ देखबै dekhāibai Or (with object in 2nd person.) देखबौ dekhāibau. }	
2	देखबै dekhāibai. Same as 1st person.		देखब dekhāb. Same as 1st person, but no forms for object in 2nd person.		देखब dekhāb. Same as 1st person.		देखब dekhāb. Same as 1st person, but no forms for object in 2nd person.	
3	Wanting.	Wanting.	GROUP I. Wanting.		Wanting.	Wanting.	GROUP I. Wanting.	



278. (b) (4) Future Indicative. Third Form.

'I shall be visible,' &c. 'I shall show,' &c.

PERSON.	SHORT FORM.		LONG FORM.		SHORT FORM.		LONG FORM.	
	GROUP I. (Subject: non-honorific. Object: non-honorific.)	GROUP II. (Subject: honorific. Object: non-honorific.)	GROUP I. (Subject: non-honorific. Object: non-honorific.)	GROUP II. (Subject: honorific. Object: non-honorific.)	GROUP I. (Subject: non-honorific. Object: non-honorific.)	GROUP II. (Subject: honorific. Object: non-honorific.)	GROUP I. (Subject: non-honorific. Object: non-honorific.)	GROUP II. (Subject: honorific. Object: non-honorific.)
1	देखातूँ <i>dekhatāh</i> .		देखतिष्ठे <i>dekhatitai</i> Or (with object in 2nd person). देखतिष्यौ <i>dekhatitau</i> .	देखतहूँ <i>dekhatāh</i> .	देखतहूँ <i>dekhatāh</i> .		देखतिष्ठे <i>dekhatitai</i> Or (with obj. in 2nd person). देखतिष्यौ <i>dekhatitau</i> .	
2	Wanting.	Same as 1st person.	Wanting.	Same as 1st person, but no forms for object in 2nd person.	Wanting.	Same as 1st person.	Wanting.	Same as 1st person, but no forms for object in 2nd person.
3	देखारत <i>dekhatī</i> .	देखेताच <i>dekhatāh</i> .	GROUP I. देखें <i>dekhatitai</i> Or (with object in 2nd person). देखैतौ <i>dekhatitau</i> .		देखाओत <i>dekhatōt</i> .	देखेताच <i>dekhatāh</i> .	GROUP I. देखैंतै <i>dekhatitai</i> Or (with obj. in 2nd person). देखैतौ <i>dekhatitau</i> .	

## 279. (c) (5) Past Conditional.

'If I had been visible,' &c.; 'I should have been visible,' &c. 'If I had shown,' &c.; 'I should have shown,' &c.

PERSON.	SHORT FORM.		LONG FORM.		SHORT FORM.		LONG FORM.	
	GROUP I. (Subject : non-honorific. Object : non-honorific.)	GROUP II. (Subject : honorific. Object : non-honorific.)	GROUP I. (Subject : non-honorific. Object : non-honorific.)	GROUP II. (Subject : honorific. Object : non-honorific.)	GROUP I. (Subject : non-honorific. Object : non-honorific.)	GROUP II. (Subject : honorific. Object : non-honorific.)	GROUP I. (Subject : non-honorific. Object : non-honorific.)	GROUP II. (Subject : honorific. Object : non-honorific.)
1	देखैतहुँ <i>dekhaitahū</i>		देखैतिष्टे <i>dekhaitaitē</i> Or (with object in 2nd person.) देखैतिओ <i>dekhaitaiō</i>		देखैतहुँ <i>dekhaitahū</i> , देखैतहुँ <i>dekhaitahū</i> , <i>dekhaitahū</i>		देखैतिष्टे <i>dekhaitaitē</i> , &c. Or (with obj. in 2nd pers.) देखैतिओ <i>dekhaitaiō</i> , &c.	
2	देखैत <i>dekhaitē</i>	Same as 1st person.	देखैत <i>dekhaitē</i>	Same as 1st person, but no forms for object in 2nd person.	देखैत <i>dekhaitē</i> , &c.	Same as 1st person.	देखैत <i>dekhaitē</i> , &c.	Same as 1st person, but no forms for object in 2nd person.
3	देखैत <i>dekhaitē</i>	देखैतिय <i>dekhaitaiy</i>	देखैत <i>dekhaitē</i> Or (with object in 2nd person.) देखैतौ <i>dekhaitaiō</i>		देखैत <i>dekhaitē</i>	देखैतिय <i>dekhaitaiy</i> , &c.	देखैत <i>dekhaitē</i> Or (with obj. in 2nd pers.) देखैतौ <i>dekhaitaiō</i> , &c.	

Optional forms for *āu*-verbs throughout as in the first person, except in the short form of the 3rd person of Group I.

## 280. (d) (8) Past Indicative.

'I showed,' &amp;c.

'I became visible,' &amp;c.

PERSON.	SHORT FORM.		LONG FORM.		SHORT FORM.		LONG FORM.	
	GROUP I. (Subject: non-honorific. Object: non-honorific.)	GROUP II. (Subject: honorific. Object: non-honorific.)	GROUP I. (Subject: non-honorific. Object: non-honorific.)	GROUP II. (Subject: honorific. Object: non-honorific.)	GROUP I. (Subject: non-honorific. Object: non-honorific.)	GROUP II. (Subject: honorific. Object: non-honorific.)	GROUP I. (Subj. non- honorific. Object: non- honorific.)	GROUP II. (Subject: honorific. Object: non- honorific.)
1	देखलुँ <i>dekhalūṅ</i>	देखलुँ*, देखली <i>dekhalūṅ</i>	देखलुँ <i>dekhalūṅ</i>	देखलुँ <i>dekhalūṅ</i>	देखलुँ <i>dekhalūṅ</i>	देखलुँ <i>dekhalūṅ</i>	देखलुँ <i>dekhalūṅ</i>	देखलुँ <i>dekhalūṅ</i>
2	देखलुँ <i>dekhalūṅ</i>	देखलुँ <i>dekhalūṅ</i>	देखलुँ <i>dekhalūṅ</i>	देखलुँ <i>dekhalūṅ</i>	देखलुँ <i>dekhalūṅ</i>	देखलुँ <i>dekhalūṅ</i>	देखलुँ <i>dekhalūṅ</i>	देखलुँ <i>dekhalūṅ</i>
3	देखलुँ <i>dekhalūṅ</i>	देखलुँ <i>dekhalūṅ</i>	देखलुँ <i>dekhalūṅ</i>	देखलुँ <i>dekhalūṅ</i>	देखलुँ <i>dekhalūṅ</i>	देखलुँ <i>dekhalūṅ</i>	देखलुँ <i>dekhalūṅ</i>	देखलुँ <i>dekhalūṅ</i>

\* Here and elsewhere the diphthong is often written as in देखलुँ or देखलुँ (see § 13).

## 281. Verbal Nouns and Infinitives.

(1)

देखाय *dekhāy* (an optional and usual spelling of देखाइ *dekhāi* or देखाइ *dekhāe*), the condition of being visible; obl. देखाइ *dekhāe* or देखाय *dekhāy*.

देखाबि *dekhābī* or देखाय *dekhāy* (often spelt देखाइ *dekhāi* or देखाइ *dekhāe*), the act of showing. The oblique form of देखाबि *dekhābī* is देखाबै *dekhābāi* (with the usual variations of spelling), or देखाब *dekhābā*. That of देखाय *dekhāy* is देखाइ *dekhāe* or देखाय *dekhāy*.

(2)

देखाइब *dekhāeb*; obl. देखैबा *dekhaibā*; the condition of being visible, to be visible.

देखाइब *dekhāeb*; obl. देखैबा *dekhaibā*; the act of showing, to show.

(3)

देखाइल *dekhāel*; obl. देखैला *dekhailā*; the condition of being visible.

देखाओल *dekhāol*; obl. देखौला *dekhaulā*; the act of showing.

## 282. Participles.

*Present.*

देखाइत *dekhāit*, seeing.

देखबैत *dekhābait*, showing.

*Past.*

देखाइल *dekhāel*, seen.

देखाओल *dekhāol*, shown.

283. The following are examples of the use of verbs whose roots end in आ *ā*.

(a) (1) Old Present :—

फोटरा के तीर चढ़ाय के भइी मारै । मरि जाय, *phoṭarā kē tīr carhāy*

ke bhadri mārai; mar<sup>i</sup> jāy, Bhadri having aimed an arrow strikes Photrā. He dies.

अमृत अंगूर के खाओ, ammat āgūr kē khāo, who eats sour grapes?

से कोन ठाम जतै नहिं जायि । कै बैरि अंगनहुँ सों बहरायि ॥

कै बैरि साँप धरप लै जायि । कै बैरि चून दही बदि खायि ॥

sē kona thāma jatai nahī jāthi | kai beri āganahū sō baharāthi ||

kai beri sāpa dharai lai jāthi | kai beri cūna dahī badi khāthi ||

What place is there where he does not go! How often does he go outside the court-yard! How often does he catch hold of a snake and carry it away (thinking it a piece of rope)! How often does he eat lime thinking it is curds. (Man. iii, 2, 4).

(a) (2) Present Conditional :—

नहिं पतियाइ तो अबिहै, nahī patiyāh<sup>u</sup> to ābihē, (if) she do not have faith in you, then come.

(a) (3) Imperative :—

यार राखू मोर बात जाइ जोगिया घर ... .. अहाँ घुरि जाऊ yār rākhū mōr bāt, jāh<sup>u</sup> jogiyā ghar ... ahā ghuri jāy, friend, heed my word, go home to Jogiyā ... let Your Honour return (home).

कहलकहिं हे अम्मा जाइ जाइ घर, kahal<sup>ka</sup>inhī, ‘hē ammā, jāh jāh ghar,’ he said respectfully, ‘O mother, go, go home.’

खाइ पिबै चैन करै, khāh, pibāh, cain karāh, eat, drink, be happy.

Precative Form :—काल्हिक दिन ले जैहै kāl<sup>h</sup>ik dīn lē jāihē, please take (it) away tomorrow.

(b) (4) Future Indicative :—

तीनु सभा भुगिना जाइब कटैया सिकार, tinū mamā bhaginā jāeb kaṭaiyā sikār, we three, uncle and nephews, will go to Kaṭaiyā to hunt.

हमरो समझिया ले के जौबौ जोगिया, ham<sup>a</sup>rō samadhiyā lē ke jāibau jogiyā, having taken our message also, you will go to Jogiyā.

हमरा पेटक आगि प्रहिं सँ नहिं मिभाएत (for मिभाइत, § 271) ham<sup>a</sup>-rā pētak āg<sup>i</sup> eh<sup>i</sup> sā nahī mijhāet (for mijhāit), the fire of my belly cannot be extinguished (potential passive) by this.

बाबू सुतले रहताह नहिँ जाँतह, *bābū sutalē rahatāh; nahī jāitāh*,  
(my) sons will remain asleep; they will not go.

खैताह-अन्हि से परलस बीन, *khaitāha-anhi sē paralas bīna*, (if)  
he will eat, a whole age passeth away (see § 193).

(c) (5) Past Conditional :—

जौं हमहूँ तोहरा जकाँ अन्न तौलितहूँ तखन आइ पाओ भरि एन्हर  
ओन्हर सँ माँगि नहिँ खैतहूँ, *jaū hamahū toherā jakāṁ ann taulitahū*  
*takhan āi pāo bharī ēmhar ōnhar sā māṅgi nahī khaitahū*, if, like you,  
I had (traded and) weighed out food, I should not to-day have  
eaten after begging a quarter of a seer (of food) from here and  
there.

(c) (6) Present Indicative :—

कहलन्हि जे अहिरा कहाँ जाइखै । कहलक जे जाइखै गाइक बथान,  
*kahlanhi jē ‘ahirā kahā jāikhai?’ kahlak jē jāi-chī gāik bathān*,  
he (honorific) said, ‘O Ahirā, where are you (non-honorific) go-  
ing?’ he (non-honorific) said, ‘I am going to (my) cowshed.’

ढेहनौ धैँ जाइत अहि उरसौक डीह, *ṭhehanī dhainī jāit achi*  
*urāsik dīh*, taking his crutch along with him, he is going to Ursi  
village.

(d) (8) Past Indicative :—

चित्ता आओर ऊँडार नाँगड़ि सुटकाए कँ पड़ाएल, *cittā āor hūār nā-*  
*garī suṭkāe kāṁ parāel*, the leopard and the wolf, hiding their tails,  
ran away.

तखन सबै मिलि खाएल तार, *takhana sabahu mili khāela tāra*,  
then all, having united, ate (poetic for खैलक *khailak*) the tāl  
fruits. (Man. v, 11).

अग्नि प्रज्वलित देखि धूर्त सभ पड़यलाह (for पड़ैलाह) *agnī prajwalit*  
*dēkhī dhūrt sabh paṛayalāh* (for *parailāh*), seeing the fire blazing,  
the knaves ran away.

(Note.—Here we have an honorific form used in its original  
signification of a non-honorific plural. This sometimes occurs in  
literature).

जत पौलन्हि खैलन्हि सभ बस्तु, *jata paulanhi (✓पाब pāb) khailanhi*  
*(✓खा khā) sabha bastu*, all the things that he could get he ate.  
(Man. v, 30).

## Verbal Nouns.

प्रतवाँ बचन सुनि दीना भद्री गेल खिसियाय, *et<sup>a</sup>bā bacan sun<sup>i</sup> dīnā bhadri gēl khisiyāy*, so much words having heard, Dīnā and Bhadrī became angry. (See § 342).

The genitive of खाय *khāy*, the act of eating, *viz.*, खाप्रक *khāek*, is used to mean "food." Thus अपना अपना घर में सुन्नर खाप्रक करै-ग *ap<sup>a</sup>nā ap<sup>a</sup>nā ghar mē sunnar khāek karē-gā*, you will, each in your own house, prepare beautiful food.

ओना लेनें जेबे तो लोग कहतौ जे उदरा उदरी हो, *onā lēnē jāibē to lōg kah<sup>a</sup>tau jē uḥ<sup>a</sup>rā uḥ<sup>a</sup>rī chī*, in taking them away with us (*i.e.*, if we take them away with us) in that way people will say to you that we are each a pair in concubinage.

नेर हरैनें जेहन धेनु गाइ, *nēru herainē (for herailē) jehanu dhenu gāi*, like a cow on losing her calf. (Man. iii, 17).

**Present Participle** :—See *Present Indicative*.

Cf. also निरालसी लोक भोच्य खायित बथि, *nirāl<sup>a</sup>sī lōk bhōjya khāyit* (for *khāit*) *chath<sup>i</sup>*, people who are not lazy are eating food. (*Purush Parīkṣā*, p. 51).

**Past Participle** : See *Past Indicative*.

## Conjunctive Participle :

धामीक सबद सुनि उठलीहि दीना भद्रीक माइ चिहाय, *dhāmīk sabad sun<sup>i</sup> uṭh<sup>a</sup>lih<sup>i</sup> dīnā bhadrik māi cihāy*, having heard the voice of Dhāmī, the mother of Dīnā and Bhadrī, being startled, rose up.

284. The following are examples of the use of verbs whose roots end in आब āb.

(1) (a) (b) **Old Present, and Present Conditional** :—

अँ प्रकरा सभ केँ किछु केँ देखाबी तँ चाही जे बुझि जाय, *jā<sup>a</sup> ekarā sabh kē<sup>a</sup> kicch<sup>a</sup> kai dekhābī tā<sup>a</sup> chāhī jē bujh<sup>i</sup> jāy*, if, having done something I show it to them, then they ought to understand.

अबैति हो गोआही गुजराब, *abait<sup>i</sup> chau goāhī gujārāb*, she is coming to you (that) she may cause you to bear testimony.



बौबि बान कै फल सभ पाए, *bīchi bāna kai phala sabha pāe*, they all obtain as the fruit arrows (sharp as) scorpions. (Man. x, 52).

सूति उठि नित दिन सुरुज के हाँथ उठावै, *sūt<sup>i</sup> uṭh<sup>i</sup> nit din suruj kē hāṭh uṭhābai*, daily, when they go to rest, and when they rise, they raise their hands to the sun (and pray).

(1) (c) Imperative :—

रे धिया पुता ताहिर मियाँक हबेली देखब, *rē dhiyā putā, tāhir miyāṅk habēlī dekhāb*, hulloo, girls and boys, show (me) Tāhir Miyā's house.

चलह हो दादा धूनी उठावह, *calāh, hō dādā, dhūnī uṭhābh*, come, O brother, lift up the brazier (of fire).

बहोरन ममा के लाबहोक बोलाय, *bahōran mamā kē lābhōk bolāy*, having called uncle Bahōran, bring him (here).

(b) (4) Future :—

(Old forms) :—

आठम भए हम अपनहिं आओब ।

जेहन बनत पुनु तेहन बनाओब ॥

*āṭhama bhae hama apanahī āob* ।

*jehana banata punu tehana banāoba* ॥

I myself will come, having become (incarnate as) the eighth (child), as it will become (necessary), so will I bring it to pass. (Man. i, 32).

गाए महिसि सरकार लगाओब ।

लुटव सकल ब्रज जत धन पाओब ॥

*gāe mahisi sarakāra lagāoba* ।

*lutava sakala braja jata dhana pāoba* ॥

I will confiscate to government his cows and she-buffaloes, and plunder all Vraja of all the wealth I can find (in it). (Man. vi, 28).

नन्दी सँ रस रीति बचाओब, *nandī sã rasa rīti bacāoba*, thou wilt (*i.e.*, shouldst) conceal the way of love from (thy) sister-in-law. (Vid. xl, 12).

(Modern forms) :—

खूब अकड़ि अपन गहना कपड़ाक सुनरताई आओर मुँहक चमक-चिमक देखाप्रब, *khūb akar<sup>i</sup> apan gah<sup>nā</sup> kap<sup>rā</sup>āk sunar<sup>tāi</sup> āor mūhak camak-cimak dekhāeb*, with much swagger I shall display the beauty of (my) ornaments and clothes, and the glory of my countenance.

हम अपनेक भल मानब आओर सदा गुन गाप्रब, *ham ap<sup>nek</sup> bhal mānab āor sadā gun gāeb*, I shall revere you, and ever sing your praises.

जलदी रुपैया असूल करू। नहिं तँ पीछू पछताप्रब, *jal<sup>dī</sup> rupaiā asūl karū ; nah<sup>i</sup> tā<sup>i</sup> pichū pach<sup>tā</sup>eb*, realize (honorific) the money quickly ; otherwise you (honorific) will afterwards repent.

प्रकर उचित फल पैबह कालि, *ekara ucita phala paibaha* (for *paibāh*) *kālī*, on the morrow shalt thou obtain the fitting fruit of this. (Man. i, 38).

कहलक सोभ हमर जीं आओत ।

जिबइत जाप्र प्रकौ नहिं पाओत ।

*kahalaka sōjha hamara jī āota* ।

*jibaita jāe ekan nah<sup>i</sup> pāota* ।

said they, 'if they shall come before us, not one will obtain (permission) (i.e., be able) to go away alive.' (Man. viii, 43).

चारु दीस बाट तकथि जे कोन दीस सौं सलहस औताह, *cāru dīs bāt tākath<sup>i</sup> jē kōn dīs saū sal<sup>h</sup>ēs autāh*, they watch the roads in the four directions, (to see) from what direction Salhēs will come.

(c) (5) Past Conditional :—

जनिहूँ तो बगहा में बरदी तमाकू लदबैतिप्रे, *janitah<sup>ū</sup> to bag<sup>hā</sup> mē bar<sup>dī</sup> tamākū lad<sup>baiti</sup>ai*, if I had known, I should have loaded a bullock with tobacco in Baghā.

औहरी प्रकरा पबैत तो अत्यन्त खुसी होइत, *jauh<sup>ari</sup> ekarā pabait*, to *atyant khusi hoit*, (if) a jeweller had found this, he would have been very happy.

औतन्हि दुरागमन करैतेन्हि जमैया जांजरि, *autanh<sup>i</sup>, durāgaman karaitainh<sup>i</sup> jamaiyā jā<sup>jari</sup>*, (if) they had come to Jā<sup>jari</sup>, his sons-in-law would have celebrated the *durāgaman* ceremony. •

## (c) (6) Present Indicative :—

माइ बापक नाम छिपबैत छी, *māi bāpak nām chip<sup>a</sup>bait chī*, we are concealing the names of our father and mother.

हम तोहरा एक कहिनी सुनबैतछि, *ham toh<sup>a</sup>rā ek kahinī sun<sup>a</sup>bai-chiah<sup>u</sup>*, I am causing you to hear (telling you) a story.

कनौली में सात सै पढ़ा अखाड़ा में खेलबैत अछि, *kanaulī mē sāṭ sai paṭṭhā akhārḥā mē khel<sup>a</sup>bait ach<sup>i</sup>*, in Kanauli he causes seven hundred athletes to play (*i.e.*, do gymnastics) on his arena.

But :—

एक सै एकस डण्ड खेलाइत अछि अखाड़ा पर, *ek sai ekais daṇḍ khelāit ach<sup>i</sup> akhārḥā par*, he performs one hundred and twenty exercises (cognate accusation of an intransitive verb) on the arena.

सदा भूँकि भूँकि कै हमरा सब के भड़कबैअछि, *sadā bhūṅk<sup>i</sup> bhūṅk<sup>i</sup> kaṛ ham<sup>a</sup>rā sabh kē bhaṛ<sup>a</sup>kabai-ach<sup>i</sup>*, they make us quarrel by their continual barking.

तीनू गोटे अबैत अछि *tīnū gōṭē abait chakh<sup>i</sup>*, the three (respected people) are coming.

अबैति छौ *abait<sup>i</sup> chau*, she is coming to you. (See under Old Present).

पानि बिनु अबैत छौक तेजैत अबैत छौक परान, *pāni bin<sup>u</sup> abait chauk, tejait abait chauk parān*, without water (*i.e.*, athirst) he is coming to you, he is coming to you giving up his life (*i.e.*, at the point of death).

## (d) (8) Past Indicative :—

बिद्यापति प्रह गाओल सजनी मे ।

ई थिक नब रस रीती ॥

*bidyāpati eha gāola, sajanī gē ।*

*i thika naba rasa rītī ॥*

(Saith) Vidyāpati, 'I sang this, O friend,

This is the way of young love.' (Vid. xxiii, 11).

चौदह कोस पकड़िआ चौकीदारी लिखाओल चोरक बनार नहिं पाओल, *caudah kōs pakṛiā chaukidāri likhāol, cōrak banār nah<sup>i</sup> paōol*,

*pāol*, I caused (letters) to be written to the police of fourteen *kōs* (round) *Pakariā*, and I found no trace of the thief.

की कहि कै हमरा बन्ध खोलौलहि, *kī kahī kai hamārā bandh kholaulihī*, saying what (on what pretext) did you (fem.) get me released (from my) bonds ?

एक दिन ओ अपना बेटा सब केँ बजौलक, *ek din o apnā bētā sabh kē bajaulak*, one day he summoned his sons.

जत पौलन्हि खैलन्हि सब बस्तु, *jata paulanhi khailanhi sabha bastu*, he (*Kṛṣṇa*) ate all the articles (of food) which he found. (Man. v, 30).

कथा सब सँ बडत बुझौलकै, *kathā sabh sē bahut bujhaulakai*, he remonstrated much (with them) with many words.

(a) (9) Perfect Indicative :—

एक बकस पठाओल अहि से अहाँक हेतु, *ek bakas paṭhāol achī, sē ahānk hētū*, I have sent a box, it is for you.

तखन अहाँ केँ खोलाओलि अहि, *takhan ahā kē kholāoli achī*, then I (fem.) have released you.

(d) (10) Pluperfect Indicative :—

हम तोहरा पहिले हस्सी में उड़ौने रहिअऊ, *ham tohārā pahilē hassī mē uḍāunē* (for *uḍāulē*) *rahiaḥ*, formerly I ridiculed you in sport.

Verbal Nouns :—

(1) (Obl.) आबए नहिँ पाबए से करब, *ābae nahī pābae sē karab* you will do that (by which) he will not get (power) to come (i.e. be able to come, *ābae* for *ābai*, obl. of *ābī*). (Man. viii, 46).

(3) पकौलौल सँ की मै सकौअहि, *pachaulāul sē kī mai sakāi-achī*, what can happen from regretting ?

Participles :—

Present :—See Present Indicative.

Past :—सगरो बनल बनाओल घर बिगड़ि गेल, *sagarō banal banāol ghar bigarī gēl*, all (her) ready-made house (i.e., castle in the air) went to pieces.

## Conjunctive :—

भद्री आबि के कहैत कह्यि, *bhadri ābi ke kahait chathī*, Bhadri, having come, is saying.

सभ मिलाए के तीनि सै सँ किछु बढ़ि जाएत, *sabh milāe kũ tīnī sai sã kicch<sup>o</sup> barhī jāet*, adding all together there will be something over three hundred.

हाथ धै के लेलक उठाय, *hāth dhai ke lēlak uṭhāy*, seizing by the hand, raising (them) up, he took (them) (*i.e.* he lifted them up).

Roots in इ *i* and ई *ī*.

285. Roots in इ *i* and ई *ī* are conjugated exactly similarly, the only difference being that, according to the usual rule, the long ई *ī* is shortened to इ *i* when it falls in the antepenultimate. Indeed the two most important roots of this class, पि *pi* or पी *pī*, drink, and जि *ji* or जी *jī*, live, may have the *i* either long or short.

As the model verb, I take the √सि *si*, sew. It will be observed that in the case of the √सि *si* there are a number of optional forms, in which the letter ब *b* is inserted between two concurrent vowels. In the case of the two verbs √पि *pi* or पी *pī*, drink, and √जि *ji* or जी *jī*, live, it is important to note that they almost invariably employ the forms with ब *b*. Indeed, I may say, that I have never seen or heard the forms without the ब *b* in the case of these two verbs, though natives tell me they can be used. The fact is that in these two verbs the ब is not inserted, but really belongs to the root, as will be seen when we compare the Sanskrit forms पिबति *pibati*, he drinks, and जीवति *jīvati*, he lives. It should also be noted that these verbs have their present participles पिबैत *pibait* and जिवैत *jibait* respectively, and insert ब *b* in other places, where they are not found in the case of √सि *si*. In order to illustrate the peculiarities of these two verbs, I give the conjugation of √पि *pi* or पी *pī* alongside of that of √सि *si*,

to facilitate comparison. In the case of √पि *pi* or पौ *pī*, when there are two forms, one with long ई *ī* and the other with short इ *i*, I only give the one with long ई *ī*, and it must be remembered that a form with short इ *i* can also be used. √जि *ji* or जौ *jī*, live, is conjugated exactly like √पि *pi* or पौ *pī*.

## 286. (1) (a) Old Present.

'I sew,' &amp;c.

'I drink,' &amp;c.

PERSON	SHORT FORM.		LONG FORM.		SHORT FORM.		LONG FORM.	
	GROUP I. (Subject : non-honorific. Object : non-honorific.)	GROUP II. (Subject : honorific. Object : non-honorific.)	GROUP I. (Subject : non-honorific. Object : non-honorific.)	GROUP II. (Subject : honorific. Object : non-honorific.)	GROUP I. (Subject : non-honorific. Object : non-honorific.)	GROUP II. (Subject : honorific. Object : non-honorific.)	GROUP I. (Subj. : non- honorific. Object : non- honorific.)	GROUP II. (Subject : honorific. Object : non- honorific.)
1	सिइं <i>siṛ.</i>		सिबिइं <i>sibai</i> Or (with object in 2nd person.) सिबिबौ <i>sibiau</i>		बौ <i>bi.</i>		पिबिइं <i>pibai</i> Or (with obj. in 2nd person.) पिबिबौ <i>pibiau</i> .	
2								
	सि <i>si.</i>	Same as 1st person.	सिबिइं <i>siṛh.</i> सिबिबं <i>sibāh.</i>	Same as 1st person, but no forms for object in 2nd person.	बौ <i>bi.</i>	Same as 1st person.	बौबं <i>pibāh.</i>	Same as 1st pers., but no forms for object in 2nd person.
3	सिय <i>siē.</i>	सिबिबि <i>siath.</i> सिबिबि <i>sibath.</i>	GROUP I. सिइं <i>siai</i> , सिबै <i>sibai</i> Or (with object in 2nd person.) सिबौ <i>siau</i> , सिबौ <i>sibau</i> .		बौबै <i>pibē.</i>	बौबि <i>pibath.</i>	GROUP I. बौबै <i>pibai</i> Or (with obj. in 2nd person.) बौबौ <i>pibau</i> .	



287. (b) (4) Future Indicative. Second Form.

'I shall sew,' &c. 'I shall drink,' &c.

PERSON.	SHORT FORM.		LONG FORM.		SHORT FORM.		LONG FORM.	
	GROUP I. (Subject: non-honorific. Object: non-honorific.)	GROUP II. (Subject: honorific. Object: non-honorific.)	GROUP I. (Subject: non-honorific. Object: non-honorific.)	GROUP II. (Subject: honorific. Object: non-honorific.)	GROUP I. (Subject: non-honorific. Object: non-honorific.)	GROUP II. (Subject: honorific. Object: non-honorific.)	GROUP I. (Subject: non-honorific. Object: non-honorific.)	GROUP II. (Subject: honorific. Object: non-honorific.)
1	{ सिख्य <i>siab</i> . }		{ सिख्यै <i>siabai</i> , सिख्यै <i>sibai</i> Or (with object in 2nd person.) सिख्यौ <i>siabau</i> , सिख्यौ <i>sibau</i> . }		{ पीउब <i>pīub</i> . }		{ पीउबै <i>pīubai</i> , पीबै <i>pībai</i> Or (with obj. in 2nd person.) पीउबौ <i>pīubau</i> , पीबौ <i>pībau</i> . }	
2	सिख्यै <i>siabē</i> , सिख्यै <i>sibē</i> .	Same as 1st person.	सिख्यै <i>siabāh</i> , सिख्यै <i>sibāh</i> .	Same as 1st person, but no forms for object in 2nd person.	पीउबै <i>pīubē</i> , पीबै <i>pībē</i> .	Same as 1st person.	पीउबै <i>pīubāh</i> , पीबै <i>pībāh</i> .	Same as 1st person, but no forms for object in 2nd person.
3	Wanting.	Wanting.	Wanting.		Wanting.	Wanting.	Wanting.	

## 288. (b) (4) Future Indicative. Third Form.

‘I shall sew,’ &amp;c. ‘I shall drink,’ &amp;c.

PERSON.	SHORT FORM.		LONG FORM.		SHORT FORM.		LONG FORM.	
	GROUP I. (Subject : non-honorific. Object : non-honorific.)	GROUP II. (Subject : honorific. Object : non-honorific.)	GROUP I. (Subject : non-honorific. Object : non-honorific.)	GROUP II. (Subject : honorific. Object : non-honorific.)	GROUP I. (Subject : non-honorific. Object : non-honorific.)	GROUP II. (Subject : honorific. Object : non-honorific.)	GROUP I. (Subject : non-honorific. Object : non-honorific.)	GROUP II. (Subject : honorific. Object : non-honorific.)
1	सिइतहुँ <i>siitahũ</i> , सितहुँ <i>sitahũ</i> .		सिइतहुँ <i>siitahũ</i> , सितहुँ <i>sitahũ</i> . Or (with object in 2nd person.) सिइतहिँ <i>siitahi</i> , सितहिँ <i>sitahi</i> .		पिबितहुँ <i>pibitalhũ</i> , पिबतहुँ <i>pibatahũ</i> .		पिबितहुँ <i>pibitalhũ</i> Or (with obj. in 2nd person.) पिबतहिँ <i>pibatahi</i> .	
2	Wanting.	Same as 1st person.	Wanting.	Same as 1st person, but no forms for object in 2nd person.	Wanting.	Same as 1st person.	Wanting.	Same as 1st person, but no forms for object in 2nd person.
3	सिअत <i>siat</i> , सिउत <i>siut</i> .	सिअतहिँ <i>siatahĩ</i> , सितहिँ <i>sitahĩ</i> .	सिअत <i>siatai</i> , सित <i>sitai</i> Or (with object in 2nd person.) सिअतौ <i>siatau</i> , सितौ <i>sitau</i> .		पिउत <i>piut</i> .	पिउतहिँ <i>piutahi</i> .	पिउत <i>piutai</i> Or (with obj. in 2nd person.) पिउतौ <i>piutau</i> .	

## 289. (c) (5) Past Conditional.

'Had I sewn,' &c.; 'I should have sewn,' &c.  
 'Had I drunk,' &c.; 'I should have drunk,' &c.

PERSON.	SHORT FORM.		LONG FORM.		SHORT FORM.		LONG FORM.	
	GROUP I. (Subject : non-honorific. Object : non-honorific.)	GROUP II. (Subject : honorific. Object : non-honorific.)	GROUP I. (Subject : non-honorific. Object : non-honorific.)	GROUP II. (Subject : honorific. Object : non-honorific.)	GROUP I. (Subject : non-honorific. Object : non-honorific.)	GROUP II. (Subject : honorific. Object : non-honorific.)	GROUP I. (Subject : non-honorific. Object : non-honorific.)	GROUP II. (Subject : honorific. Object : non-honorific.)
1	सिद्धतूँ <i>siitah̄</i> , सिद्धूँ <i>siitah̄</i> .		सिद्धतिष्ठे <i>siitai</i> , सिद्धिष्ठे <i>siitai</i> Or (with object in 2nd person.) सिद्धतिष्ठौ <i>siitau</i> , सिद्धिष्ठौ <i>siitau</i> .		पिबितूँ <i>pibitah̄</i> .		पिबितिष्ठे <i>pibitai</i> Or (with obj. in 2nd person.) पिबितिष्ठौ <i>pibitau</i> .	
2	सिद्धतैँ <i>siitē</i> , सिद्धतैँ <i>siitē</i> .	Same as 1st person.	सिद्धतैँ <i>siitāh̄</i> , सिद्धतैँ <i>siitāh̄</i> .	Same as 1st person, but no forms for object in 2nd person.	पिबितैँ <i>pibitē</i> .	Same as 1st person.	पिबितैँ <i>pibitāh̄</i> .	Same as 1st person, but no forms for object in 2nd person.
3	सिद्धेत <i>siitai</i> .	सिद्धतयि <i>siitaihi</i> , सिद्धतयि <i>siitaihi</i> .	सिद्धतैँ <i>siitai</i> , सिद्धतैँ <i>siitai</i> Or (with object in 2nd person.) सिद्धतौ <i>siitau</i> , सिद्धतौ <i>siitau</i> .		पिबित <i>pibait</i> .	पिबितयि <i>pibitaihi</i> .	पिबितैँ <i>pibitai</i> Or (with obj. in 2nd person.) पिबितौ <i>pibitau</i> .	

290. (8) Past Indicative.  
 'I sewed,' &c. (Intransitive). 'I drank,' &c. (Transitive).

PERSON.	SHORT FORM.		LONG FORM.		SHORT FORM.		LONG FORM.	
	GROUP I. (Subject: non-honorific. Object: non-honorific.)	GROUP II. (Subject: honorific. Object: non-honorific.)	GROUP I. (Subject: non-honorific. Object: non-honorific.)	GROUP II. (Subject: honorific. Object: non-honorific.)	GROUP I. (Subject: non-honorific. Object: non-honorific.)	GROUP II. (Subject: honorific. Object: non-honorific.)	GROUP I. (Subject: non-honorific. Object: non-honorific.)	GROUP II. (Subject: honorific. Object: non-honorific.)
1	सिखलहुँ <i>sialah̃</i> , सिखलहुँ <i>siulah̃</i> .		सिखलितु <i>sialai</i> , सिखलितु <i>siulai</i> Or (with object in 2nd person.) सिखलिचौ <i>sialiau</i> , सिखलिचौ <i>siuliau</i> .		पौखलहुँ <i>pūlah̃</i> .		पौखल <i>pūlai</i> Or (with obj. in 2nd person.) पौखलौ <i>pūlau</i> .	
2	सिखलै <i>sialē</i> , सिखलै <i>siulē</i> .	Same as 1st person.	सिखललह <i>sialāh</i> , सिखललह <i>siulāh</i> .	Same as 1st person, but no forms for object in 2nd person.	पौखलै <i>pūlē</i> .	Same as 1st person.	पौखलह <i>pūlāh</i> .	Same as 1st person, but no forms for object in 2nd person.
3	सिखल <i>sial</i> , सिखल <i>siul</i> .	सिखललह <i>sialāh</i> , सिखललह <i>siulāh</i> .	GROUP I. सिखलै <i>sialai</i> , सिखलै <i>siulai</i> Or (with object in 2nd person.) सिखलौ <i>sialau</i> , सिखलौ <i>siulau</i> .		पौखलक <i>pūlak</i> .	पौखलन्हि <i>pūlanh̃</i> .	GROUP I. पिखलकै <i>piulakai</i> Or (with obj. in 2nd person.) पिखलकौ <i>piulkau</i> .	

## 291. Verbal Nouns.

(1) सि <i>si</i> ; obl. सिष्टे <i>siai</i> or सिबै <i>sibai</i> ; the act of sewing.	(1) पीबि <i>pībī</i> ; obl. पीबै <i>pībai</i> ; the act of drinking.
(2) सिञ्च <i>siab</i> ; obl. सिञ्चबा <i>siabā</i> , सिबा <i>sibā</i> ; the act of sewing, to sew.	(2) पीड <i>pīub</i> ; obl. पीडबा <i>pīubā</i> ; the act of drinking, to drink.
(3) सिञ्चल <i>sial</i> ; obl. सिञ्चला <i>sialā</i> , सिला <i>silā</i> ; the act of sewing.	(3) पीडल <i>pīul</i> ; obl. पीडला <i>pīulā</i> ; the act of drinking.

## 292. Participles.

## Present.

सिउत <i>siut</i> , सिइत <i>siit</i> , सिष्टेन <i>siait</i> , sewing.	पिबैत <i>pibait</i> , drinking.
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## Past.

सिञ्चल <i>sial</i> , सिउल <i>siul</i> , sewn.	पिडल <i>piul</i> , drunk.
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293. It must be added that the root सि *si* also sometimes takes the forms of ✓ पि *pi* or पी *pī* (compare Sanskrit सीवति *sīvyati*, he sews), but those given above are the usual ones. These three roots (सि *si*, पि *pi*, जि *ji*) are the only roots in इ *i* which I have come across.

294. I have met no examples of ✓ सि *si* in literature, but the following are examples of the two others:—

(a) (1) Old Present:—

भनहिं बिद्यापति तौं पय जीबे ।

अधर सुधा-रस जौं पय पीबे ॥

*bhanahī bidyāpati tauṁ paya jībē ।*

*adhara sudhā-rasa jauṁ paya pībē ॥*

Saith Vidyāpati, 'it (the bee) will live, so long as it drinketh the nectar of (your) lower lip.' (Vid. ii, 5).

लोभित मधुकर कौसल अनुसर ।

नव रस पिबु अबगाही ॥

*lōbhita madhukara kausala anusara |*

*naba rasa pibu abugāhī ||*

The bee, tempted (by its sweetness), cleverly searcheth for it, and, diving (into the lotus) sips the fresh honey. (Vid. xxix, 2).

जाइ पिबिबिष्टे अधर सुधा रस ।

तौ पय जीबथि जीबे ॥

*jāi piḍibiai adhara sudhā rasa |*

*tauḥ paya jībuthi jībē ||*

Having gone (to her), cause her to drink (causal verb) the nectar of thy lower lip; then may she indeed live (present conditional) (*lit.*, live with life). (Vid. x, 10).

जमुना ह्रद बिखबत कै जानि ।

पसू पच्छि क्यो पिबै न पानि ॥

*jamunā hrada bikhabata kai jāni |*

*pasū pacchi kyō pibai na pāni ||*

Knowing the pool (in) the Jamunā (to be) like poison, no beast (or) bird drinks (its) water. (Man. iv, 20).

ता पर भसर पिबय रस सजनौ गे ।

बैसल पंख पसारि ॥

*tā para bhamara pibaya (for pibai) rasa, sajanī gē |*

*baisala paṅkha pasāri ||*

On it, O friend, a bee drinks nectar, seated with outspread wings. (Vid. xv, 6).

(a) (3) Imperative :—

खाह पिबह चैन करह, *khāh, pibāh, cain karāh*, eat, drink, be happy.

जुग जुग जिवथु वसथु लख कोस ।

हसर अभाग जनक कोन दोस ॥

*juga juga jibathu, basathu lakha kōsa |*  
*hamara abhāga hunaka kona dōsa ||*

May he live for ages (even though) he dwell a hundred thousand *kōs* (away from me). It is my misfortune. What fault is it of his ? (Vid. lviii, 2).

(b) (4) Future :—

तौ हमरा गाइक दूध पीबै । सुँह भेलौक पिबैक । नहिँ रे अहिरा  
 दूध पीबै देबै तो एक जुम नमाकू दे, 'tō ham<sup>ra</sup> gāik dūdh pībē! mūh  
 bhelaūk pībaik!' 'nahī, rē ahirā, dūdh pībai dēbē, to ek jum  
 tamākū dē,' 'you will drink the milk of my cow! you have made  
 (lit., to you there is become) a mouth for (lit. of) drinking!' 'If  
 you will not, O cowherd, give me milk to drink, then give me  
 one mouthful of tobacco.' (Also example of 1st Verbal noun).

माधव आब न जीउति राही, mādhava āba, na jīuti rāhī, O Mād-  
 hava, come. The fair one (fem.) will live no (longer) (Vid. x, 1).

(c) (6) Present Indicative :—

सीना गाइक दूध लै पिबैत अहिँ गुलामी जट, sinā gāik dūdh lai  
 pībait achī gulāmī jat, Gulāmi Jaṭ takes and drinks the milk of the  
 cow Sinā.

(c) (7) Imperfect Indicative :—

दीना भद्री जिवैत छल उहे गबैत रहै, dīnā bhadrī jibait chal uhē.  
 gabait rahai, when Dinā and Bhadrī were living, they used to  
 sing that (song).

जो जिवैत छलाह दीना भद्री जोगिया नगर कौनो मुसहरनी नहिँ  
 कैलक सिंगार, jo jibait chālāh dīnā bhadrī jogiyā nagar, kaho  
 musahar<sup>ni</sup> nahī kailak sīgār, if Dinā and Bhadrī were living in  
 Jogiyā town, not one Musahar's wife would (have dared to) adorn  
 herself. (Here the Past Indicative is employed in the sense of  
 the Past Conditional).

(d) (8) Past Indicative :—

प्रहन बप्रस तेजि पऊ परदेस गेल ।

कुसुम पिउल मकरंदा ॥



*ehana baesa teji pahu paradesa gela ।*

*kusuma piula (for piulak) makarandā ॥*

At such (a tender) age my lord left me and went to a far country. (There) drank he the nectar of the flower. (Vid. lxvi, 8).

हरि भरि पेट पिउल दुध हरखि, *hari bhari pēṭa piula (for piulak) dudha harakhi*, Hari joyfully drank his bellyful of milk. (Man. ii, 51).

#### Verbal Nouns :—

(1) For पीबै *pībai* (obl.) and पिबैक *pibaik* (genitive), see example of future. So also किच्छू दूध दैति अछि । नेना सभ के पिबैक भरि भै जाइत छैक, *kicch<sup>u</sup> dūdh daiti<sup>i</sup> ach<sup>i</sup> ? nēnā sabh kē pibaik bhari bhai jāit<sup>i</sup> chāik*, does she give any milk? There becomes the fill of drinking for the children (i.e., she gives all that is wanted for the children).

जिबप्र दिखओ बर बालक लेब, *jibae (for jibai) diao baru bālaka lēb*, allow (her) to live, but, rather take the child. (Man. ii, 8).

आबह बैसह पिबि लह पानि, *ābaha (for ābāh) baisaha (for baisāh) pibi laha (for lāh) pāni*, come, sit down, take a drink of water (*pib<sup>i</sup> lāh* is an intensive compound, see § 342). (Vid. lxxx, 4).

#### Present Participle :—

जिबइत जाप्र प्रकौ नहिँ पाओत, *jibaita jāe ekan nahī pāota*, not one will be able to go away living. (Man. viii, 43).

जिबैत रहैत तो जोगिया अबैत पलटि, *jibait rahait to jogiyā abait palat<sup>i</sup>*, (if) they had remained living, then they would have returned back to Jogiyā.

देखलि सलहेस के कलालक भट्टी पर दारु पिबैत, *dēkhal<sup>i</sup> sal<sup>h</sup>ēs kē kalālak bhaṭṭhī par dārū pibaīt*, I (fem.) saw Salhēs drinking spirits at a grog-maker's still.

#### Conjunctive Participle :—

बोरम नदी में पानि पीबि के ऊपर चोपे, *bauram nadī mē pāni pib<sup>i</sup> ke ūpar hōai*, he is (coming) up, having drunk water in the river Bauram.

## Roots in ए ē.

295. Only two roots end in ए ē, viz. √दे dē, give, and ले lē, take. They are irregular throughout, and their conjugation will be given in chapter VI (§§ 314 ff).

## Roots in ऊ ū and ओ ō.

296. These are conjugated as follows. It will be seen that, as in the case of verbs in इ i, a ब b is often optionally inserted. Sometimes we find य y instead of ब b. This is practically the only irregularity.

The model verbs are √चू cū, drip (intransitive) and √धो dhō, wash (transitive).

The most important of the roots in ओ ō is the √हो hō, become. This is very irregular, and will be conjugated in chapter VI (§§ 322 ff).

## 297. (1) (a) Old Present.

'I drip,' &amp;c.

'I wash,' &amp;c.

PERSON.	SHORT FORM.		LONG FORM.		SHORT FORM.		LONG FORM.	
	GROUP I. (Subject: non-honorific. Object: non-honorific.)	GROUP II. (Subject: honorific. Object: non-honorific.)	GROUP I. (Subject: non-honorific. Object: non-honorific.)	GROUP II. (Subject: honorific. Object: non-honorific.)	GROUP I. (Subject: non-honorific. Object: non-honorific.)	GROUP II. (Subject: honorific. Object: non-honorific.)	GROUP I. (Subject: non-honorific. Object: non-honorific.)	GROUP II. (Subject: honorific. Object: non-honorific.)
1	घूँ <i>cū</i> , घूबी <i>cūbī</i> .		घुइँ <i>cūai</i> , घुबिँ <i>cūbīai</i> .		घोईं <i>dhōi</i> , घोबीं <i>dhōbī</i> .		घोरुँ <i>dhōrai</i> , घोबिँ <i>dhōbīai</i> .	
2	घू <i>cū</i> .	Same as 1st person.	घूँ <i>cū</i> , घूबी <i>cūbī</i> .	Same as 1st person, but no forms for object in 2nd person.	घो <i>dhō</i> .	Same as 1st person.	घोरुँ <i>dhōrai</i> , घोबिँ <i>dhōbīai</i> .	Same as 1st person, but no forms for object in 2nd person.
3	घूर <i>cū</i> , घूबे <i>cūbē</i> .	घूअयि <i>cūathī</i> , घूअयि <i>cūabathī</i> .	GROUP I. घूँ <i>cūai</i> , घूबे <i>cūbē</i> .		घोर <i>dhōr</i> , घोबे <i>dhōbē</i> , घोये <i>dhōyē</i> , घोय <i>dhōy</i> .	घोअयि <i>dhōathī</i> , घोअयि <i>dhōabathī</i> .	GROUP I. घोईं <i>dhōi</i> , घोबे <i>dhōbē</i> .	



## 299. (b) (4) Future Indicative. Third Form.

'I shall drip,' &amp;c.

'I shall wash,' &amp;c.

PERSON.	SHORT FORM.		LONG FORM.		SHORT FORM.		LONG FORM.	
	GROUP I. (Subject: non-honorific. Object: non-honorific.)	GROUP II. (Subject: honorific. Object: non-honorific.)	GROUP I. (Subject: non-honorific. Object: non-honorific.)	GROUP II. (Subject: honorific. Object: non-honorific.)	GROUP I. (Subject: non-honorific. Object: non-honorific.)	GROUP II. (Subject: honorific. Object: non-honorific.)	GROUP I. (Subj.: non- honorific. Object: non- honorific.)	GROUP II. (Subject: honorific. Object: non- honorific.)
1	बूषतहुँ <i>cūatah*</i> , बूरतहुँ <i>cūitah*</i> , बूरतहुँ <i>cūatāh*</i> .		बूषतिछे <i>cūatai</i> , बूरतिछे <i>cūitai</i> , बूरतिछे <i>cūitai</i> .		बोषतहुँ <i>dhōatah*</i> , बोप्रतहुँ <i>dhōetah*</i> , बोतहुँ <i>dhōtāh*</i> .		बोषतिछे <i>dhōatai</i> , &c.	
2	Wanting.	Same as 1st person.	Wanting.	Same as 1st person, but no forms for object in 2nd person.	Wanting.	Same as 1st person.	Wanting.	Same as 1st person, but no forms for object in 2nd person.
3	बूषत <i>cūat</i> , बूरत <i>cūit</i> .	बूषतयि <i>cūatath*</i> , बूरतयि <i>cūitath*</i> , बूतयि <i>cūatath*</i> .	बूषतै <i>cūatai</i> , बूरतै <i>cūitai</i> , बूतै <i>cūitai</i> .	GROUP I.	बोषतयि <i>dhōata-</i> <i>th*</i> , बोप्रतयि <i>dhōitath*</i> , <i>dhōitath*</i> , बोतयि <i>dhōtath*</i> .	GROUP I.	बोषतै <i>dhōatai</i> , बोप्रतै <i>dhōitai</i> , बोतै <i>dhōtai</i> .	

\* Or बूषतिहुँ *cūitath\**, and so throughout.

## 300. (c) (5) Past Conditional.

'(If) I had dripped,' &c.; 'I should have dripped,' &c.    '(If) I had washed,' &c.; 'I should have washed,' &c.

PERSON.	SHORT FORM.		LONG FORM.		SHORT FORM.		LONG FORM.	
	GROUP I. (Subject: non-honorific. Object: non-honorific.)	GROUP II. (Subject: honorific. Object: non-honorific.)	GROUP I. (Subject: non-honorific. Object: non-honorific.)	GROUP II. (Subject: honorific. Object: non-honorific.)	GROUP I. (Subject: non-honorific. Object: non-honorific.)	GROUP II. (Subject: honorific. Object: non-honorific.)	GROUP I. (Subj.: non- honorific. Object: non- honorific.)	GROUP II. (Subject: honorific. Object: non- honorific.)
1	चूरुनङ्गं <i>cūritah̄</i> , * चूरुङ्गं <i>cūtah̄</i> .		चुरतिष्ठे <i>cūritai</i> , चुतिष्ठे <i>cūtai</i> .		धोप्रनङ्गं <i>dhōetah̄</i> , धोतङ्गं <i>dhōtah̄</i> .		धोप्रतिष्ठे <i>dhoeitai</i> , धोतिष्ठे <i>dhōitai</i> .	
2	चूरुते <i>cūritē</i> , चूरुते <i>cūritē</i> .	Same as 1st person.	चूरुतं च <i>cūritāh</i> , चूरुतं च <i>cūritāh</i> .	Same as 1st person, but no forms for object in 2nd person.	धोप्रते <i>dhōetē</i> , धोते <i>dhōitē</i> .	Same as 1st person.	धोप्रतं च <i>dhōetāh</i> , धोतं च <i>dhōitāh</i> .	Same as 1st person, but no forms for object in 2nd person.
3	चूरुत च <i>cūrit</i> , चूरुत <i>cūrit</i> , चूरुतेन <i>cūrit</i> .	चूरुतयि <i>cūritath̄</i> , चूरुयि <i>cūritath̄</i> .	चूरुते <i>cūritai</i> , चूरुते <i>cūtai</i>	GROUP I.	धोचत <i>dhōut</i> , धोप्रत <i>dhōet</i> , धोप्रेत <i>dhōait</i> .	धोप्रतयि <i>dhōetath̄</i> , th̄, धोतयि <i>dhōitath̄</i> .	GROUP I. धोप्रते <i>dhoeitai</i> , धोते <i>dhōitai</i> .	

\* Or चुरितङ्गं *cūritah̄*, and so throughout.

301. (d) (8) Past Indicative.  
 'I dripped,' &c. (Intransitive).      'I washed,' &c. (Transitive).

PERSON.	SHORT FORM.		LONG FORM.		SHORT FORM.		LONG FORM.	
	GROUP I. (Subject: non-honorific. Object: non-honorific.)	GROUP II. (Subject: honorific. Object: non-honorific.)	GROUP I. (Subject: non-honorific. Object: non-honorific.)	GROUP II. (Subject: honorific. Object: non-honorific.)	GROUP I. (Subject: non-honorific. Object: non-honorific.)	GROUP II. (Subject: honorific. Object: non-honorific.)	GROUP I. (Subj.: non- honorific. Object: non- honorific.)	GROUP II. (Subject: honorific. Object: non-honorific.)
1	बूखलैँ <i>cūalāi</i> , बूखलैँ <i>cūlāi</i> .	बूखलैँ <i>cūlāh</i> .	बूखलैँ <i>cūalāi</i> , बूखलैँ <i>cūlāi</i> .		बूखलैँ <i>dhōalē</i> , बूखलैँ <i>dhōlāi</i> .	बूखलैँ <i>dhōalāh</i> , बूखलैँ <i>dhōlāh</i> .	बूखलैँ <i>dhōalāi</i> , बूखलैँ <i>dhōlāi</i> .	
2	बूखलैँ <i>cūalē</i> , बूखलैँ <i>cūlē</i> .	Same as 1st person	बूखलैँ <i>cūalāh</i> , बूखलैँ <i>cūlāh</i> .	Same as 1st person, but no forms for object in 2nd person.	बूखलैँ <i>dhōalē</i> , बूखलैँ <i>dhōlē</i> .	Same as 1st person.	बूखलैँ <i>dhōalāh</i> , बूखलैँ <i>dhōlāh</i> .	Same as 1st person, but no forms for object in 2nd person.
3	बूखल <i>cūal</i> , बूखल <i>cūl</i> .	बूखलैँ <i>cūalāh</i> , बूखलैँ <i>cūlāh</i> .	बूखलैँ <i>cūalāi</i> , बूखलैँ <i>cūlāi</i> .		बूखल <i>dhōalāh</i> , बूखल <i>dhōlāh</i> .	बूखलैँ <i>dhōalāh</i> , बूखलैँ <i>dhōlāh</i> .	बूखलैँ <i>dhōalāi</i> , बूखलैँ <i>dhōlāi</i> .	GROUP I. बूखलैँ <i>dhōalāi</i> , बूखलैँ <i>dhōlāi</i> .



## 302. Verbal Noun.

- (1) चूबि *cūb<sup>i</sup>*; obl. चूबै *cūbai*.  
 चूटे *cūai*; the act of dripping.
- (1) धो *dhō*, धोइ *dhōi*, धोबि *dhōb<sup>i</sup>*; obl. धोटे *dhōai*, धोबै *dhōbai*; the act of washing.

## 303. Participles.

## Present.

- चूखत *cūat*, चूइत *cūit*, चूटैत *cūait* | धोखत *dhōat*, धोइत *dhōet*, धोटेन  
 dripping. | *dhōait*, washing.

## Past.

- चूखल *cūal*, चूइल *cūil*, dripped. | धोखल *dhōal*, धोइल *dhōel*, washed.

Probably ब *b* can be inserted in many more forms than are given above, but I have not met them. In conversation, a good deal depends on the personal equation of the speaker.

304. The only example of the use of a root in ज *ū* which I have noted in literature is the following :—

देखलक जे अंगूर प्रहल गुच्छ सभ पाकल टट्टी में लटकि रहल अहि कि  
 जकरा सँ रस चूबि रहल अहि, *dekh<sup>a</sup>lak jē āgūr ehan gucch sabh pōkal*  
*tattī mē laṭak<sup>i</sup> rahal ach<sup>i</sup>, ki jakarā sā ras cūb<sup>i</sup> rahal ach<sup>i</sup>*, he saw  
 that such bunches of grapes were hanging ripe from the trellis,  
 that from them (*lit.* from which) the juice kept dripping (Inten-  
 sive compound, see § 342).

Examples of roots in जो *ō* are more common. Such are :—

(a) (1) Old Present :—

एक रोये अमाँ दोसर रोबे चन्ना चाप्र हाय ।

नेसर रोबै दूध चाड़ि बलकवा रे चाप्र हाय ॥

*ek rōyē amā<sup>i</sup>; dōsar rōbē cannā, hāe hāy;*

*tēsar rōbai dūdh chāṛ<sup>i</sup> balak<sup>a</sup>wā, rē, hāe hāy.*

One (person), the mother, weeps; a second, Cannā weeps, alas, alas! A third, a child leaving (its mother's) milk, weeps, ah! alas, alas!

## (a) (3) Imperative :—

बाबू गोड़ हाथ धोऊ, *bābū gōṛ hāth dhōū*, gentlemen, wash your feet and hands.

जोड़ि जनु फोखइ आबोर काठी सबहि के तोड़ि दैइ, *janu<sup>i</sup> jan<sup>u</sup> phōāh, āor kāthi sabah<sup>i</sup> kē tōṛi<sup>i</sup> daih*, do not open the string, and break the sticks.

## (d) (8) Past Indicative :—

मारि लोभ सँ मुँह फोप्रलक, *māri<sup>i</sup> lōbh sã mūh phōelak*, by reason of greed he opened his mouth.

## 1. Verbal Noun (oblique) :—

लगलाइ कानै रोपे, *lag<sup>o</sup>lāh kānai rōai*, they began to wail (and) weep.

## Past Participle :—

धोप्रल धाप्रल भेंडी पाँका लागै चाइ अहि, *dhōal dhāel bhēṛi pākā lāgai cāhai-ach<sup>i</sup>*, the well-washed sheep is about to fall into the slough. (Proverb = there's many a slip, etc.)

## Conjunctive Participle :—

रोय रोय कजलि दहाय गेल ना, *rōya (for rōi) rōya kajali dahāya gela* (m.c. for *gēla*) *nā*, lo, weeping, weeping the collyrium was washed away (from her eyes). (Vid. xxvi, 4).

बान्ह फोप्र हरि छिदप्र लगाबोलि, *bānha phōe (for phōi) hari hri-dae lag<sup>o</sup>oli*, unloosing (his) bonds, she took Hari to her heart.

फेरि गइख फो केँ प्रक प्रक काठी देलकै, *phēri<sup>i</sup> g<sup>o</sup>hasth phō kē ek ek kāthi del<sup>o</sup>kai*, then the farmer, having opened (the bundle), gave (them) the sticks one by one.

## CHAPTER VI.

## IRREGULAR VERBS.

305. The following verbs are irregular :—

✓कर *kar*, do, make.

✓धर *dhar*, seize, place.

✓मर *mar*, die.

✓जा *jā*, go.✓आव *āb*, come.✓दे *dē*, give.✓ले *lē*, take.✓हो *hō*, become.

306. The roots कर *kar* and धर *dhar* are irregular in the formation of the past participle and of the tenses derived from it and also in the formation of the first and third verbal nouns. The two are conjugated on exactly parallel lines.

The past participle of the ✓कर *kar*, do, make, is कैल *kail*, often written कयल *kayal*, कएल (*i.e.*, कएल) *kael*, or कइल *kail*. From this the past tense is formed as follows. As before, only the most commonly used forms of Groups I and II are given :—

(d) (8) **Past Indicative.** 'I did,' 'I made,' &c.

PERSON.	SHORT FORM.		LONG FORM.	
	GROUP I. (Subject : non-honorific. Object : non-honorific.)	GROUP II. (Subject : honorific. Object : non-honorific)	GROUP I. (Subject : non-honorific. Object : non-honorific.)	GROUP II. (Subject : honorific. Object : non-honorific.)
1	कैलहुँ <i>kailah̃</i> , कैल <i>kail</i> .		कैलिऐ <i>kailiai</i> .	
2	कैलै <i>kailē</i> .	Same as 1st person.	कैलह <i>kailāh</i> .	Same as 1st person, but no forms for object in 2nd person.
3	कैलक <i>kailak</i> .	कैलन्हि <i>kailanh̃</i> .	GROUP I, कैलकै <i>kailakai</i> .	

Similarly the Perfect is कैलहुँ अछि *kailah̃ ach̃* or कैलै चि *kailē chī*, and the Pluperfect is कैलै चलहुँ *kailē chalah̃*.

The first **verbal noun** is regularly करि *karī*, but usually takes the form कै *kai*, कय *kay*, or कै *kā*.

The third verbal noun, like the past participle is कैल *kail*, not करल *karal*, oblique कैला *kailā*.

The ✓धर *dhar*, seize, place, is conjugated exactly like the ✓कर *kar*, the ध *dh* being substituted for the क *k*.

307. The following are examples of the use of the irregular forms of these verbs.

जखनहिँ लेल हरि कंचु अशोरि ।

कत परजुगति कयल अंग मोरि ॥

*jakhanahī lela hari kañcu achōri* ।

*kata parajuguti kayala āga mōri* ॥

when Hari snatched away my bodice, how many devices did I make, as I twisted my limbs. (Vid. xxxi, 1).

हम अपराध कैल, *ham ap<sup>a</sup>rādh kail*, I committed a fault.

कहिओ जनम भरि चोरी नहिँ कैली, *kahiō janam bharī cōrī nahī kailī*, never in my whole life did I commit a theft.

लाख अपराध कैलौक, *lākh ap<sup>a</sup>rādh kailauk*, a hundred thousand faults I committed against you.

मारि कोना कैलै फोटरा के, *mārī kenā kailē phōṭarā kē*, how did you kill Phoṭrā ?

जहिँ मुँहँ धैलँ कटैया ओहिँ मुँहँ धर अपना बाप के, *jehī mūhē dhailē kaṭaiyā, ohī mūhē dhar ap<sup>a</sup>nā bāp kē*, with the mouth with which you seized (me) in Kaṭaiyā, with the same mouth seize your own father.

तौ हो ददा कैल गुलामीक साथ बैर, *tō hō dadā, kail gulāmīk sāth bair*, you, O brother, made enmity with Gulāmī.

तौ प्रहि कथा पर भरोसा कैलैह, *tō ehī kathā par bharōsā kailāh*, you made belief on (i.e., you believed) this statement.

जैह कहलक से कैलक, *jaih kahal°kai, sē kailak*, as he said, so he did.

अंगूरक टाट पर जाल लगाय कँ ओकरा धैलक, *āgūrak tāt par jāl lagāy kē okarā dhaīlak*, having put a net on a vine trellis, he caught it (the bird).

ओकरा में कोन गुण हैक जे दाता ओकरा नेहाल कैलन्हि आओर हमरा कंगाल कैलन्हि, *okarā mē kōn guṇ haik, jē dātā okarā nehāl kailanhī āor hamarā kāgāl kailanhī*, what are his virtues that the Giver made blessings for him, and made me a beggar?

तीनू मामा भगिना धैलन्हि कटैया पन्थक बाट, *tinū māmā bhaginā dhailanhī kaṭaiyā panthak bāt*, the three, uncle and nephews, took the path of the road (to) Kaṭaiyā.

केवल राहड़ि बाओग कैल अहि, *kēbal rāharī bāog kail achī*, I have sown (*lit.* done sowing) only rāhar.

हम प्रकार मारबा में बहुत दौड़-धूप कैलें हौ। आओर तेसर खंड ई धैल अहि, *ham ekarā mār°bā mē bahut daur-dhūp kailē hōi, āor tesar khaṇḍ ī dhail achī*, in killing this (deer) I have done much exertion. And this third portion I have placed (here).

क्यो करना करि अभरन तेज, *kyō karunā kari abharana tēja*, some full of woe (*lit.* doing woe) cast aside their ornaments (Man. vii, 40).

हरि हरि कय पुनि उठति धरणि धरि ।

रैनि गमावय जागी ॥

*hari hari kaya (for kai) puni uṭhati dharani dhari ।*

*rauni gamābaya (for gamābai) jāgī ॥*

crying (*lit.* doing) 'Hari, Hari,' again she (is) rising, having lain upon (*lit.* having seized) the ground; so waking passeth she the night (Vid. x, 7).

प्रकरा सब के किच्छु कै देखाबी, *ekarā sabh kē kicch° kai dekhābī*, having done something, let me show it to all these (boys).

धैरज धै रऊ मिलत मुरारि, *dhairaja dhai rahu, milata murāri*, having seized patience (*i.e.*, being patient), remain. Murāri will meet you (Vid. lxii, 6).

दौड़-धूप कैला सँ किच्छु नहिँ हैत, *daur-dhūp kailā sã kicch<sup>u</sup> nah<sup>i</sup> haiṭ*, nothing will occur (*i.e.*, you will get no benefit) from running about.

In one instance Vidyāpati (lxvi, 1) has a kind of long form of the conjunctive participle, *viz.*, करिषु *karie* for करि *kari* (poetical for करि *kar<sup>i</sup>*).

The verse runs :—

अबधि करिषु पड़ गेलाह, *abadhi karie paḥ gēlāh*, my husband went, having fixed a date for his return. Compare दुटिठ *ṭuṭiṭh* in § 344.

308. The conjugation of the √सर *mar*, die, closely resembles that of √कर *kar* and √धर *dhar*, allowance being made for the fact that it is an intransitive verb. It is only irregular in the fact that its present participle is मरैत *marait* or मुष्टेन *muait*, and that its past participle is मरल *maral* or मुदल *mul*. Its past conditional is therefore मरितहुँ *maritah<sup>u</sup>* or मुदतहुँ *mutah<sup>u</sup>*, and its past indicative is मरलहुँ *maralah<sup>u</sup>* or मुदलहुँ *mulah<sup>u</sup>*. The 3rd verbal noun is the same as the past participle. The oblique form of the first verbal noun is vulgarly मुष्टे *muai* for मरै *marai*. See § 350.

309. I have not come across any forms of the irregular present participle in literature. The following are examples of tenses derived from the past participle :—

घन घन जे टेल्लाह से मरल, *ghana ghana jē aīlāha sē marala*, every troop that came (with him) died. (Man. x, 55).

ठामहि घूमि मुदल कै गोठ, *ṭhāmahi ghūmi muīla kai gōṭa*, several turned round and died on the spot. (Man. v, 41).

मुदल अरिष्ट भेल उपकार, *muīla ariṣṭa bhēla upakāra*, the dead bull became a blessing. (Man. vi, 14).

मुदला पूतक बहुत नाबौ, *muīlā (oblique) pūtak bahut nāō*, a dead son has many names (*i.e.*, is always spoken of affectionately). (Proverb).

हमरा मुदनेँ एक डरसी उद्गार, *hamarā muinē (for muīlē, instr. of*

3rd verb. noun) *ek urāsī udgār*, from our death joy has arisen only in (the village of) Ursī.

310. The ✓जा *jā*, go, is conjugated like an intransitive verb in जा *ā* (see §§ 270 ff.), but is irregular in its past participle, and in the tenses derived from it. The past participle is गेल *gel*, fem. गेली *gēli*. On the other hand, the third verbal noun (that in ल *l*) is regular, and does not follow the past participle. It is जाणल *jāṇl*, obl. जाला *jailā*, not गेल *gēl*.

The following are the more usual forms of the tenses derived from the past participle :—

(d) (8). Past Indicative. 'I went,' &c.

PERSON.	SHORT FORM.		LONG FORM.	
	GROUP I. (Subject : non-honorific. Object : non-honorific.)	GROUP II. (Subject : honorific. Object : non-honorific.)	GROUP I. (Subject : non-honorific. Object : non-honorific.)	GROUP II. (Subject : honorific. Object : non-honorific.)
1	गेलहुँ <i>gēlahū</i> .		गेलिछे <i>gelai</i> .	
2	गेलै <i>gēlē</i> .	Same as 1st person.	गेलाइ <i>gēlāh</i> .	Same as 1st person, but no forms for object in 2nd person.
3	गेल <i>gēl</i> .	गेलाइ <i>gēlāh</i> .	GROUP I. गेलै <i>gēlai</i> .	

The Perfect is गेलहुँ अछि *gēlahū achi* or गेल छी *gēl chī*, I have gone, I am gone. The Pluperfect is गेल चलहुँ *gēl chalahū* or गेलै चलहुँ *gēlē chalahū*, I had gone, I went a long time ago.



311. The following are examples of the use of the irregular forms of this verb :—

हम तोहरा हाथ सँ निकसि गेलहुँ *ham toharā hāth sã nikasī gēlah<sup>h</sup>*, having emerged from your hand, I went, *i.e.*, I escaped from your clutches.

नान्हिटा बहली गे तिरिया हम रमिता भै गेली *nānhitā chalī, ge tiriya ham ramitā bhai gēlī*, I was very young, O ladies, (when) I having become a wanderer went, *i.e.*, when I became a wanderer (see § 342 regarding the intensive compound भै गेली *bhai gēlī*).

तौं हमर तीनू कथा प्रखन्हि बिसरि गेलें, *tō hamar tinū kathā ekhanah<sup>i</sup> bisur<sup>i</sup> gēlē*, you went having forgotten (*i.e.*, you have entirely forgotten) already the three words of mine (§ 342).

प्रतबहिं में गेलाह खिसियाय, *etabah<sup>i</sup> mē gēlāh khisiyāy*, at only this much did you go into a rage (§ 342):

कहाँ गेल किछ भेल थारु दोनवार, *kahā<sup>i</sup> gēl kiā bhēl thārū donbār*, where has Tharū Donbār gone, what has become of him ?

एक कोस गेलाह दो बहोरन दुइ कोस गेलाह, *ek kōs gēlāh, hō bahōran, dui kōs gēlāh*, O Bahōran, they went one *kōs*, they went two *kōs*.

माछी बैसलि दूध पर पाँखि गेलै लपटाय, *māchī baisalī dūdh par, pākhi<sup>i</sup> gelai* (m.c. for *gēlai*) *lapatāy*, a fly sat on milk, (and) his wings went entangled (in it) (§ 342).

मटकुरी माथ सँ खसि टुकरी टुकरी भै गेलैक, *maṭakurī māt sã khasī tukarī tukarī bhai gēlāik*, the pitcher having fallen from her head became (*i.e.*, was broken to) fragments (§ 342).

एक पैघ लोकक घर में रातिक समय आगि लागि गेलैन्हि, *ek paigh lōkak ghar mē rātik samay āgi lāgi gēlāinh<sup>i</sup>*, fire seized at night time the house of a rich man (§ 342).

ऊनक बाप मरि गेलथौन्हि, *hunak bāp marī gēlathōinh<sup>i</sup>*, their (respected) father died (§ 342).

दुनू भाइ मारल गेलथून्हि कटैया खाप, *dunū bhāi mārāl gēlathūnh<sup>i</sup> kaṭaiyā khāp*, the two (respected) brothers were killed in Kāṭaiyā Khāp (Passive § 331).

कथी लय ओतय गेल बलहूँ । ओतय हमर खेत अछि ओकरा देखै गेल बलहूँ, *kathī lay otay gēl chalahū̃? otay hamar khēt achī, okarā dē-khai gēl chalahū̃*, why had you gone there? My field is there, I had gone to see it.

It will be observed that this root is frequently used with the conjunctive participles of other verbs, to form what are called 'Intensive Compounds.' These will be fully explained in § 342. It is also used to form the passive voice as will be explained in § 331.

312. The ✓आब *āb*, come, is in most of its tenses conjugated like an intransitive verb in आब *āb*, see §§ 270 ff. Its past participle is, however, formed as if the root ended in आ *ā*, so that it is आपल *āel* (आयल *āyal* or आइल *āil*), not आओल *āol*. The following is therefore the conjugation of the past tense. Examples of the present, future, etc., will be found under the head of roots in आब *āb*.

(d) (8) Past Indicative 'I came,' &c.

PERSON.	SHORT FORM.		LONG FORM.	
	GROUP I. (Subject : non-honorific. Object : non-honorific.)	GROUP II. (Subject : honorific. Object : non-honorific.)	GROUP I. (Subject : non-honorific. Object : non-honorific.)	GROUP II. (Subject : honorific. Object : non-honorific.)
1	ऐलहुँ <i>ailahū̃</i> .		ऐलिते <i>ailiai</i> .	
2	ऐलै <i>ailē</i> .	Same as 1st person.	ऐलाह <i>ailāh</i> .	Same as 1st person, but no forms for object in 2nd person.
3	आपल <i>āel</i> .	ऐलाह <i>ailāh</i> .	GROUP I. ऐलै <i>ailai</i> .	

Similarly for the Perfect and Pluperfect.

The Present Participle is (regularly) अबैत *abait* (अबयित *abayit*). The 3rd singular Old Present is आबै *ābai* or आर *āē*, honorific आबथि *ābathī*, etc. The 1st singular future is आप्रब *āeb* (poetical also आओब *āob*). The Conjunctive Participle is आवि *ābī*, and also आइ *āi* (आय *āy*, etc.).

313. The following are examples of the use of this verb :—

खन परितज खन आबइ पास, *khana paritaja khana ābai pāsū*, sometimes she retreats and sometimes comes near him (Vid. viii, 3).

राहु दूरि बसु निअरो न आबथि, *rāhu dūri basu niaro na ābathi*, Rāhu dwelleth afar, (and) doth not approach her (Vid. xiv, 8).

फेरि पलटि मोरंग नहिँ आप्रब, *phērī palatī mōraṅg nahī āeb*, again I will not come back to Mōrang.

गौरी आओत ना, *gaurī, āot nā*, O Gaurī, will he not come ?

जिवैत रहैत तो जोगिया अबैत पलटि, *jibait rahait, to jogiyā abait palatī*, if they had been living, then they would have come back to Jogiyā.

औतन्हि दुरागमन करैतन्हि, *autanhī durāgaman karaitanhī*, if they had come they would have performed the *durāgaman*-ceremony.

दुइ चारि पैसा खातिर हम ढेलहुँ दरवाजा पर, *dui carī paisā khā-tir ham ailah<sup>h</sup> dar<sup>a</sup>bājā par*, for the sake of two or four pice I came to your doorway.

तीनू मिलि गेलाह हे बहोरन अकसर ढेलाह, *tinū milī gēlāh. hē bahōran, ak<sup>a</sup>sar ailāh*, the three went together, O Bahōran, (but) you came (back) alone.

कथी ला ढेलीह दरवाजा पर, *kathī lā ailīh dar<sup>a</sup>bājā par*, for what did you (fem.) come to the doorway ?

प्रक बिदेशी आप्रल, *ek bidēsī āel*, a foreigner came.

सखि सभ देलि भवन कै सजनी गे ।

घुरि आप्रलि सभ नारी ॥

*sakhi sabha dēlī bhaban kai, sajanī gē*  
*ghuri āelī sabha nārī ॥*

O friend, the bridesmaids brought me to the chamber, and then all the women (left me and) went back home (Vid. xxiii, 7).

निअ पड परिहरि आदलि कमल मुखि । *nia pahu parihari āli kamala-mukhi*, the lotus-faced girl came, having left her own husband (Vid. vii, 7).

अब ढेलीह दीनाक पास भद्री, *ab ailāh dīnāk pās bhadri*, now Bhadrī came near to Dīnā.

ई देखि ओकरा मुँह में पानि भरि ढेलै, *ī dēkhī okarā mūh mē pāni bharī ailai*, seeing this, water came into and filled his mouth (i.e., his mouth watered).

कालू सदा कनैत कनैत ढेलैक जोगियाक गाम, *kālū sadā kanait kanait ailāik jogiyāk gām*, Kālū Sadā, weeping weeping, came to the village of Jogiyā.

An example of the present participle will be found under the head of roots in आब *āb* (§ 284).

314. The roots दे *dē*, give, and ले *lē*, take, are conjugated exactly alike. It is sufficient to give the conjugation of the √ दे *dē*. That of √ ले *lē* can be ascertained by simply substituting ल *l* for द *d* throughout.

These two verbs present many irregularities. These are partly due to the combination of the final vowel of the root with the terminations, but are also due to the fact that there are really two pairs of roots, viz., √ दे *dē* and √ दि *dī*, and √ ले *lē* and √ लि *li*. Sometimes one of the pair is used, and sometimes the other. Moreover, owing to दि *dī* and लि *li* having short vowels, the long ē of दे *dē* and ले *lē* is often shortened by analogy, so that, although I have, as a rule, only written a long ē in the paradigms, a short e can always be substituted. This is shown from the use of these forms in poetry, where pairs like देब *dēb* and देव *dēb*, लेब *lēb* and लेव *lēb*, देल *dēl* and देल *dēl*, लेल *lēl* and लेल *lēl* are of frequent occurrence. Numerous instances will be found in the examples given below.

Note that, as in the conjugation of the Old Present of the regular verb (see § 176), when a dissyllabic form ends in ढे *ai* derived from अहि *ahī* the long ए ē is not shortened on that account

(though of course it may be shortened as above explained). Thus the long *ē* of देब *dēb* is not shortened in the form देबै *dēbai* (for \*देबहि *dēbah<sup>i</sup>*). In the redundant form देबैक *dēbaik* (for \*देबहिक *dēb<sup>h</sup>ihik*) it is, of course, shortened under the usual ante-penultimate rule.

I give the conjugation of the √ दे *dē* in Groups I and II pretty fully, as there are numerous irregular forms. The forms for Groups III and IV can easily be derived from these, and instances of them will be found among the examples.

315. (a) (1) Old Present. 'I give,' &c. Future (First Form).  
'I shall give,' &c.

PERSON.	SHORT FORM.		LONG FORM.	
	GROUP I. (Subject : non-honorific. Object : non-honorific.)	GROUP II. (Subject : honorific. Object : non-honorific.)	GROUP I. (Subject : non-honorific. Object : non-honorific.)	GROUP II. (Subject : honorific. Object : non-honorific.)
I	दे <i>dē</i> .		दिटे <i>diai</i> (poetical, दिअ <i>dia</i> ). Or (with object in 2nd person). दिऔ <i>diau</i> , दिअइ <i>diah<sup>u</sup></i> .	
2	दे <i>dē</i> , देसि <i>dēsi</i> (poetical).	Same as 1st person.	दिअइ <i>diāh</i> , दइ <i>dāh</i> , दिअइ <i>diah<sup>u</sup></i> . दिइ <i>dih<sup>u</sup></i> , देइ <i>deh<sup>u</sup></i> , दैह <i>daih</i> , दअह <i>daeh</i> .	Same as 1st person, but no forms for object in 2nd person.
3	दे <i>dē</i> , दिअ <i>dia</i> , देअ <i>dea</i> , देऔ <i>deo</i> , देए <i>dēē</i> .	देथि <i>dēth<sup>i</sup></i> .	GROUP I. देटे <i>dēai</i> , Or (with object in 2nd person). देऔ <i>dēau</i> .	

Similarly, *mutatis mutandis*, the Present Conditional and the Imperative. See the examples of these tenses below.

Second Form. 316. (b) (4) Future, 'I shall give.' Third Form.

PERSON.	SHORT FORM.		LONG FORM.		SHORT FORM.		LONG FORM.	
	GROUP I. (Subject : non-honorific. Object : non-honorific.)	GROUP II. (Subject : honorific. Object : non-honorific.)	GROUP I. (Subject : non-honorific. Object : non-honorific.)	GROUP II. (Subject : honorific. Object : non-honorific.)	GROUP I. (Subject : non-honorific. Object : non-honorific.)	GROUP II. (Subject : honorific. Object : non-honorific.)	GROUP I. (Subject : non-honorific. Object : non-honorific.)	GROUP II. (Subject : honorific. Object : non-honorific.)
1	दे॒व <i>dēb</i> , दे॒बो <i>dēbō</i> , दे॒बहु <i>dēbah</i> .		दे॒ब <i>dēbai</i> Or (with object in 2nd person.) दे॒बो <i>dēbau</i> , दे॒बहु <i>dēbah</i> (दे॒मो <i>dēmau</i> , vulgar.)		दे॒तहु <i>dētah</i> .		दे॒निष्टे <i>dētai</i> , Or (with obj. in 2nd pers.). दे॒निषो <i>dētau</i> .	
2	दे॒ब <i>dēbē</i> .	Same as 1st person.	दे॒ब॒च <i>dēbāh</i> . Same as 1st person, but no forms for object in 2nd person.		Wanting.	Same as 1st person.	Wanting. Same as 1st person, but no forms for object in 2nd person.	
3	Wanting.	Wanting.	Wanting.		दे॒त <i>dēt</i> , दे॒त <i>dat</i> .	दे॒त॒यि <i>dētahi</i> .	GROUP I. दे॒ते <i>dētai</i> , Or (with obj. in 2nd pers.). दे॒तो <i>dētau</i> .	

317. (c) (5) Past Conditional : '(If) I had given,' &c.		318. (d) (8) Past Indicative : 'I gave,' &c.		
PERSON.	SHORT FORM.		LONG FORM.	
	GROUP I. (Subject : non-honorific. Object : non-honorific.)	GROUP II. (Subject : honorific. Object : non-honorific.)	GROUP I. (Subject : non-honorific. Object : non-honorific.)	GROUP II. (Subject : honorific. Object : non-honorific.)
1	<div>दिनहूँ <i>dītaḥ</i>.</div> <div>Or (with object in 2nd person).</div>		<div>देसहूँ <i>dēśah</i>, देसौ <i>dēśai</i>, देस <i>dēś</i> (fem. देसि <i>dēśi</i>).</div> <div>Or (with obj. in 2nd person.) देसौ <i>dēśau</i>.</div>	
2	दितैं <i>dītē</i> .	<div>दिनहूँ <i>dītaḥ</i>.</div> <div>Same as 1st person, but no forms for object in 2nd person.</div>	देसैं <i>dēśē</i> .	<div>देसहूँ <i>dēśah</i>.</div> <div>Same as 1st person.</div>
3	देत <i>dait</i> , देइत <i>dēit</i> .	<div>GROUP I. दितैं <i>dītai</i>, Or (with object in 2nd person). दितौ <i>dītau</i>.</div>	देसक <i>dēśak</i> .	<div>GROUP I. देसकैं <i>dēśakai</i>, Or (with obj. in 2nd person). देसकौ <i>dēśkau</i>.</div>

देलैं *dēlai*,  
Or (with obj. in 2nd person.)  
देसौ *dēlau*.

Same as 1st person, but no forms for object in 2nd person.

GROUP I.  
देसक *dēśak*,  
Or (with obj. in 2nd person.)  
देसकौ *dēśkau*.



### 319. Verbal Nouns.

1. दे *dē*, देई *dēi*, दँ *dā*, दै *dai*, दय *day*, दण *dae*, देण *dee*; the act of giving; obl. देमै *dēmai* or दीब *dīā*.
2. देब *dēb*, the act of giving, to give; obl. देबा *dēbā*.
3. देल *dēl*, the act of giving; obl. देला *dēlā*. Its instrumental is देल्ले *dēlē*, or देन *dēnē*. Similarly, for ✓ ले *lē*, we have लेल्ले *lēlē*, लेन *lēnē*, or (a common corruption) नेन *nēnē*.

### 320. Participles.

#### *Present.*

देत *dēt*, देइत *dēit*, or दैत *dait*, fem. देति *dētī*, दैति *daitī*, giving.

#### *Past.*

देल *dēl*, fem. देलि *dēlī*, given.

321. The following are examples of the use of these two verbs. In several of the instances given these verbs form intensive compounds with the first verbal nouns of other verbs. In such cases the root meaning of 'giving' or 'taking' has almost disappeared. See § 342.

*Old Present and First Form of Future* :— कहिय तँ सभ अब्रन दिअ काढ़ि, *kahia tã sabha abharana dia kārhi*, if you say (the word) I will tear off the ornaments from my body (intensive compound, § 342) (Man. vii, 43).

तोहरा कोएक कथा सभ सिखाय दिअऊ, *tohārā koēk kathā sabh si-khāy diahū*, I will teach you (§ 342, and so elsewhere below) several matters.

किछु सीखि लेए तँ पठाय दिअैक । बेस हमरा बालकक संग पठाय दिअैक, *kicchū sikhī lēē, tã pathāy diaik. Bēs, hamārā bālakak saṅg pathāy diauk*, let him learn a little, then I will send him. Good, send him with my son.

मदन बेदन दे मानस अन्त, *madana bedana dē mānasa anta*, Love gives pangs in the inmost recesses of my soul (Vid. lxi, 2).

तेल सिन्दुर सभ देलन्हि आओरि ।

चरि चरि चुर देअ (v. l. देओ) मथा गोआरि ।

*tela sindura sabha dēlanhi āori*

*cari cari cura dea (or deo) mathā goāri* ॥

Other herd-maidens all gave oil and vermillion, and going here and there put (*lit.* give) handfuls (of the same on each others') heads (Man. ii, 43).

ओ धरि दाओ कृष्ण देथि आइ, *ō dhari dāo kṛṣṇa dethi* (for *dēthi*) *āra*, adopting that trick Kṛṣṇa wards him off (*lit.* gives warding off) (Man. ix, 36).

राम झरोखा बैसि कै सबहिक मोजरा लेथि ।

जेहन जनिकर चाकरी तेहने सन भरि देथि ॥

*Rāma jharōkhā bāisi kē sabahika mojarā lēthi* ।

*Jēhana janikara cākari tehanē sana bhari dēthi* ॥

Rām sitteth at an upper window and taketh cognizance of all.

As each one's service is, so in full He payeth him.

उपर में सुगा देऐ चक भाउर, *upar mē sugā dēai cak-bhāur*, above (them) the parrot flies in (*lit.* gives) circles.

Imperative : फेरि अपना में बाँटि ली, *phērī apnā mē bāṭi lī*, afterwards, let us divide (it) amongst ourselves.

एक चुरक दे पियाय, *ek curuk dē piyāy*, give one sip (of water) to drink.

ले मे गिरथाइनि हरवा ले, *lē, ge girathāinī, harawā lē*. take, O mistress, take (my) strings of beads.

धोबिनि कहए सुख उक दे लगाए, *dhobini kahae mukha uka de la-gāe*, he says to the Dhōbin 'thrust a torch in (their) faces' (Man. viii, 10).

तोरित केसि कै देसि बजाए, *torita kēsi kē dēsi bajāe*. quickly summon Kēsi (Man. vi, 22).

से इनाम दई हमरा तब तोहरा मन पूराएब, *sē inām dāh hamarā, tab toharā man purāeb*, give me that reward, (and) I will fulfil for you (your) heart's (desire).

प्रक बेरि ददा ऊकुम दिङ्, *ek bēri, dadā, hukum diḥ<sup>u</sup>*, give, O brother, the order but once.

सुपत बैचा देलौक सौदा देङ् पुराय, *sūpat bēcā delauk, saudā deh<sup>u</sup> purāy*, I have given you barter-price of full weight, give me (therefore) the full weight in commodities.

दुनू सेर बैचा जोखि लेङ्, *dunū sēr bēcā jōkh<sup>i</sup> leh<sup>u</sup>*, take and weigh these two seers of grain as barter-price.

भनहिं बिद्यापति देह सुमति मति, *bhanahī bidyāpati daiha, sumati, mati*, saith Vidyāpati, O Wise One, give heed (Vid. xxvii, 5).

ब्राह्मण के दप्रह, *brāhmaṇ kē daeh*, give to the Brāhmaṇ (from a private letter written to the author).

दुनू चार दुनू हाँथ दे बैठाय दहक, *dunū cār dunū hāth dai baiṭhāy dahāk*, set down the two thatches with (*see below*) (your) two hands.

ओतहि रहथु दड़ फेरि हे सखि । दरसन देथु प्रक बेरि ॥

*otahi rahathu dṛṭh phēri, hē sakhi | durasana dethu eka bēri ||*

Let him dwell there permanently, but, O friend, let him give us a sight (of him) but once (in a way) (Vid. lxviii, 4).

*Honorific Imperatives :—*

प्रक बेरि ऊकुम दिर्घ, *ek bēri hukum diā*, be pleased to give thy order but once.

नहिं खलीफा प्रक बेरि ठाढ़ भै के कुस्ती लिर्घ, *nahī khalīphā ek bēri thāṛh bhai ke kustī liā*, nay, Your Highness, once more stand up and wrestle a fall (*lit. take a wrestle*) (with me).

साधव जनि दीखऊ मोर दोस, *mādhava jani diāhu mora dōsa*, O Mādhava, do not give my blame (*i.e.*, blame me) (Vid. lxvii, 4).

सरन दिखओ सरनागत जानि, *sarana diao saraṇāgata jāni*, (addressed to Viṣṇu) grant (me) protection, considering (me) as one who has taken refuge (with thee) (Man. i, 18).

आजुक दिन दिखौक कमाय, *ājuk din diāuk kamāy*, be pleased to work for this day (only).

हमरो नमस्कार लिखि दिखौन्हि, *hamarō namaskār likhī diāunhī*, please write down (*lit. having written give*) my compliments also.

प्रक सेर अन घटि नहिँ देबहीन्हि, *ek sēr an ghaṭi nahī debāhīnhī*,  
please do not give (even) one seer too little.

*Future :—*

प्रातहिँ आध देस देब बाँटि, *prātaḥī ādha dēsa deba baṭi*, at dawn,  
having divided the country I will give (you) half (Man. vi, 31).

सिसु दुहु मारि नन्द लेब डँडि, *sisu duhu māri nanda leba ḍāṇi*,  
having killed the two children, I will take a fine from Nand  
(Man. vi, 27).

मारब धनुखा देब खसाय, *mārab dhanukhā, dēb khasāy*, I will  
kill him (with an arrow) from my bow, and will fell him.

तन्हिका भवन जनम हम लेब, *tanhikā bhabana janama hama leba*,  
in his house I will take birth (Man. i, 21).

सभ के देबाँ हम चारि सेर बोनि, *sabh kē dēbāṅ ham cārī sēr boni*,  
to all (others) I will give four seers (of grain) as wages.

देबहुँ गोआही गुजराय, *dēbahū goāhī gujaray*, I will bear testi-  
mony.

धरती देबै लोटाय, *dharatī dēbai loṭāy*, I will throw (him) on  
the ground.

तोरा देबौ मोती चूरक लडू, *tōrā dēbau mōṭī-cūrak laḍū*, I will  
give you sweetmeats of fried pulse-grains.

तखन तोहरा फुरसति देबज् बीच में नहिँ देबज्, *takhan toharā phur-  
asati dēbah<sup>u</sup>, bīc mē nahī dēbah<sup>u</sup>*, then I will give you leave to  
depart : in the meantime I will not give you (leave).

हम तोहरा बचा लेबज्, *ham toharā bacā lēbah<sup>u</sup>*, I will take  
care of you.

ताहिँ ठाम देबैक धूनी खंसाय, *tāhī ṭhām debaik dhūnī khāsāy*,  
there will we set down our fire.

जो लागि हाजिर करबै नहिँ तौ लागि फुरसति नहिँ देबौक, *jau lāgi  
hājir karabai nahī, tau lāgi phur<sup>a</sup>satī nahī debauk*, as long as you  
do not produce (the thief), so long will I not give (Salhēs) leave  
to depart for you (*i.e.*, as you request).

नहिँ रे अहिरा दूध पीबै देबै, *nahī, rē ahirā, dūdh pībai dēbē*, (if)  
you will not, O cowherd, give (me) milk to drink.

बेरि बेरि देवकि गर्भ देब सब्य, *beri beri debaki garbha deba sabya*,  
turn and turn about shalt thou place all of them in Dēvaki's  
womb (Man. i, 29).

सातम संकरखित कै लेब । देवकि सीं रोहिनि कै देब ॥

*sātama saṅkarakhita kai lēb । dēbaki sī rōhini kē dēb ॥*

The seventh (child) thou shalt take, having withdrawn it  
from Dēvaki's (womb), and shalt give it to Rōhini (Man. i, 30).

परल अनादत तँ कथि अंतय । बालमु दोस न देबा ।

*parala anāṭita tē chathī antaya । bālamu dōsa na dēbā* (m.c. for *dēb*),

He is elsewhere unwillingly, thou shalt not (*i.e.*, do not) give  
blame to thy beloved (Vid. lxiv, 12).

जखन तीं हमरा काड़ि देबँह तखन कहबज्ज, *jakhan tī ham<sup>ar</sup>ā chār<sup>i</sup>*  
*dēbāh, takhan kahabah<sup>n</sup>*, when you will let me go, I will tell you.

से बकस खोलि दुद-टा रुपैया ओ आधा आधा सभ मशाला लक्ष्मी दाइ  
कै अपन चुपे देबँह, *sē bakas khōl<sup>i</sup> dui-tā rupaiā ō ādhā ādhā sabh*  
*maśālā lach<sup>m</sup>ī dāi kē ap<sup>n</sup>e cu<sup>pp</sup>ē debainh<sup>i</sup>*, having opened the  
box you will please give to the respected Lakṣmī Dēvi two rupees  
and half of each of the dainties.

नारद देत-गप्प उकठी लारि, *nārada deta-gae ukathī lārī*, Nārada  
will stir up some evil deed (Man. ii, 19).

हमरो काज भंग कै देत, *hamarō kōja bhaṅga kai dēta*, will he in-  
terrupt even my business (Man. v. 33) ?

हमहूँ हेंठ होप्रब तो हमरो धै लेत, *hamah<sup>n</sup> hēth hōēb, to ham<sup>ar</sup>ō*  
*dhai lēt*, if I also shall descend, then he will seize me also.

देतौ लाख गाँरि वे अपराध, *dētau lākh gār<sup>i</sup> bē ap<sup>ar</sup>ādh*, for no  
fault she will give you a hundred thousand abuses.

घर घर जोगियाक देतैक पुराय, *ghar ghar jogiyāk detaik purāy*,  
from house to house the (people) of Jogiyā will fulfil (our order).

Past Conditional :—ग्रहि नहिँ जनली अहाँ भद्री बी । हम सीना  
माइक दुध दितहूँ पियाय, *eh<sup>i</sup> nah<sup>i</sup> jan<sup>al</sup>i ahā bhadrī bhī : ham sīnā*  
*gāik dūdh dītahū<sup>n</sup> piyāy*, I did not know that you are Bhadrī (or)  
I should have given you the milk of the cow Sīnā to drink.

जौं तौं हमरा नहिं काड़ितह आओर मारि दितह तखन ओ मोती  
तोहरा हाथ लगैत, *jō tō hamarā nahī chāritāh, āor mārī ditāh, takhan*  
*ō mōtī toharā hāth lagait*, if you had not let me go, and had killed  
me, then that pearl would have come into your possession.

*Present Indicative*:—सलहेसक पहरा सौं से तोरा इनाम दैत बी,  
*salhēsak paharā saū sē tōrā inām dait chī*, (what I stole) from  
Salhēs's guard, that give I thee as a reward.

मारैत अछि हाँक गाद देदत अछि भड़काय, *mārait achī hāṅk, gād dēit*  
*achī bharkāy*, they utter a howl, and throw the cows into dis-  
order.

आलस्य प्रहने कीरा अहि जे धन के धूरा के दैत अछि, *ālasya ehānē*  
*kīrā ahī, jē dhan kē dhūrā kai dait achī*, idleness is in such a man-  
ner a worm that it turns wealth to dust.

धिया पुता भद्री के लेदत बैन्हि डाँटि, *dhiyā putā bhadri kē lēit*  
*chainhī dāṭī*, the girls and boys scold Bhadri.

किच्छू दूध दैत अछि, *kicchū dūdh dait achī*, is she (a cow)  
giving any milk?

*Past Indicative*:—

पथ अपराध पिशून परचारल ।

तथिऊँ उतर हम देला ॥

*patha aparādha piśūna paracārala* ।  
*tathikū utara hama dēlā* (m.c. for *dēl*) ।

On the way the slanderers cast reproaches at me, and I an-  
swered them on the spot (Vid. xl, 9).

सूपत बैचा देलौक, *sūpat bēcā delauk*, I gave you barter-price  
in full.

लाख अपराध केलौक लाख मारि देलें, *lākh aparādha kailauk, lākh*  
*gārī dēlē*, a hundred thousand faults I committed against you, a  
hundred thousand abuses you gave me.

फोटरा गौदर कयी ला मरद औतार लेलें, *phoṭarā gōdar kathī lā mu-*  
*rad autār lēlē*, O Phoṭrā jackal, why did you take human form?

मेलि न मिलय देलहुँ हिम कोटि, *melī na milaya delahū hima*  
*kōṭī*, even after bringing them together they do not unite, (though)  
thou didst give ten millions of gold (Vid. xxx, 3).

सेही देल कोन काजे, *sēhō dela kona kājē*, even (if) you gave that, what good is it (Vid. lxiii, 2) ?

पहिल बचन उतरो नहिँ देलि ।

नैन कटाइ सँ जिब हरि लेलि ॥

*pahila bacana utar-ō nahī dēli*

*naina katācha sã (m.c. for sã) jiba hari lēli ॥*

. Thou (*fem.*) gavest not even a reply to my first words, but with a glance of your eye you took away my life (Vid. xlix, 2).

बिह मोर परसन भेल । रघुपति द्रसन देल ।

*biha mora parasana bhēla ।*

*raghupati darsana dēla (poet. for dēlanh<sup>i</sup>) ॥*

The Creator was pleased with me. Raghupati gave (me) a vision (of himself) (Vid. xi, 1).

रानी केँ उठाय केँ भीमसैनक खटिया पर देल, ओ सोनाक पलंग मथा पर राखि लेल, *rānī kē ūthāy kai bhīm-sainak khatiyā par dēl* (vulgar for *dēlak*), *ō sōnāk palāṅ mathā par rākh<sup>i</sup> lēl* (vulgar for *lēlak*), he lifted the queen and put her upon Bhīm Sēn's cot, while he took the golden bed and placed it upon (his own) head.

तोहर बदन सन चाँद होअथि नहिँ ।

जैओ जतन बिह देला ॥

*tohara badana sana cāda hoathi nahī ।*

*jaio jatana biha dēlā (m.c. for dēl, poetical for dēlanh<sup>i</sup>).*

The moon doth not equal thy face, however great efforts the Creator made (*lit.* gave) (Vid. vi, 3).

गमार भेंड़ा सभ ग्रहि कपटी जँडार सभक कथा मानि लेलक । आओर कुरुर सभ केँ जँडारक ओतय पठाय देलक, *gamār bhēṛā sabh eh<sup>i</sup> kapaṭi hūrār sabhak kathā mān<sup>i</sup> lēlak*, *āor kukur sabh kē hūrārak otay pathāy dēlak*, the silly sheep believed the words of these deceitful wolves, and sent the dogs to where the wolves (were staying).

उमड़ि चलल केँ लेलक सलाम, *umarī calala kai lēlaka salāma*, he took leave to go and departed swaggering (Man. v, 36).



तिरिया देलन्हि सपना जोगिया गाम, *tiriyā dēlanhī sapnā jogiyā gām*, he gave (i.e., showed) his wife a dream in Jogiyā village.

सबज कमान लेलन्हि दीना भद्री हाँथ के, *sabuj kamān lēlanhī dīnā bhadrī hāth-kē*, Dinā and Bhadrī took up into their hands their green bows.

देहि दुनू भाइ कोड़ि देलथि, *dēhī dunū bhāi chōṛī dēlathī*, the two brothers abandoned their bodies.

कतहूँ सँ दुइ सै रुपैयाक चाँनी ओहि रसायनी केँ आनि देलकै, *katahūṁ saṁ duī sai rupaiāk cānī ohī rasāyanī kē āni dēlakai*, having brought from somewhere two rupees' worth of silver he gave it to that alchemist.

सुनू इन्द्रासन कपन कोटि देवता जे इन्द्र जनम देलैन्हि, *sunū indrāsana chapana kōṭī dēbatā jē indra janama dēlainhī* (vulgar for *dēlakainhī*) hear, ye fifty-six times ten million gods of heaven, (and) the Indra who gave me birth.

ई सुनि केँ अतीथि उत्तर देलथीन्हि, *ī sunī kē atīthī uttar dēlathīnhī*, having heard this the respected ascetic gave answer politely.

*Perfect Indicative :—*

सूपत बैचि के देली अहि, *sūpat bēchi kē dēlī ahī*, having sold I have given the full weight.

जोरावर सिंघ राजपूत डोला के देलक अहि घेरि, *jorāwar singh rājapūt dōlā kē dēlak ahī ghērī*, Jorāwar Singh, the Rajput, has stopped the (brides') litters.

*Pluperfect Indicative :—*

जखन धै लेलै (or लेनेँ or लेने or नेनेँ) बलै तखन बाइव को रहौ, *jakhan dhai lēlāi (or lēnē or lēne, or nēnē) balai takhan bāiv kō rahai*, when you had caught me, why did you let me go? (Literally, 'what letting go was there to you'?)

जतवा जानिकर लेनेँ बलि सुन्दरि ।

से सभ सोपलक ताही ॥

*jatawā janikara lenē chali sundari*

*sē sabha sopulaka tāhī ॥*

The fair one made over everything to everyone from whom she had taken them (Vid. x, 2).

Verbal Nouns :—

(1) See Conjunctive Participle : (Obl.) हमरा एक बकरी लेमैक अछि, *hamarā ek bakarī lemaiḥ achi*, there is to me (necessity) of taking a goat, *i.e.*, I want to get a goat.

देखाय दैम जाइत छी, *dekhāy dēmai jāit chī*, I am going for (*i.e.*, in order to) showing you.

(2) कंगालक पूछब आओर अतीथिक उत्तर देब, *kāgālak pūchab āor atīthik uttar dēb*, the question of the beggar, and the answering of the holy man. (This is the title of a story).

(3) हाँथ लेलें बाढ़नि चलि भेलि, *hāth lēlē bāḍhani cali bhēli*, taking (*lit.* by taking) in her hand a broom she went away.

हमर समाद लेनें जाऊ जाँजरी, *hamar samād lēnē jāu jāṅari*, having taken my message go to Jānjari.

अहिरा गोआर समाद नेनें अबैत कैक, *ahirā goār samād nēnē abaitḥ kēk*, Ahirā, the cowherd, is coming with (*lit.* on taking) the message.

Participles :—

Present :—See Present Indicative.

Past :—Compare Past Indicative.

The Past Participle, or possibly the 3rd verbal noun, of लेब *lēb*, is often used as a postposition meaning 'on account of,' 'for the sake of,' as in Man. ii, 38 :—

लाजक लेल मुख हरिओ न होअ, *lājaka lēla mukha herio na hōa*, on account of shame, even looking you in the face does not take place.

Conjunctive :—चटि दे घैलक पटि दे मारलक, *caṭi dē dhailak, paṭi dē mār<sup>a</sup>lak*, giving abruptness (*i.e.*, suddenly) he seized (him), giving instantaneous (*i.e.*, instantly) he struck (him).

मोर समाद जोगिया ले जाइ, *mōr samād jogiyā lē jāh*, having taken my message, go to Jogiyā.

बाज सब ले के भेल तयार, *bāj sabh lē ke bhēl taiyār*, taking his horses he became ready.

आस देइ फेरि कर न निरासे, *āsa dēi pheri karu na nirāsē*, having given hope, do not again make hopelessness (Vid. xlix, 4, corrected reading).

ककर सक अकि जे हमरा सोभा सँ उठा लै जाग्रत, *kakar sak ach<sup>i</sup> jē hamarā sōjhā sã uṭhā lā jāet*, who has (sufficient) strength that he will lift (it) up from before me and take it away?

कतेक भूमि पर दै दै पटकलक, *katek bhūm<sup>i</sup> par dai dai paṭak<sup>al</sup>ak*, how often placing it again and again on the ground she dashed it (i.e., how often she dashed it on the ground, but without result).

डौका केँ ले केँ उड़ल, *ḍōkā kē<sup>i</sup> lai kē<sup>i</sup> uṛal<sup>i</sup>*, taking the shell she flew (up in the air).

सीना बेना लै के चरबैत अकि बरा डीहक बथान, *sīnā bēnā lai ke car<sup>abait</sup> ach<sup>i</sup> barā dīhak bathān*, he is herding (the cows) Sīnā and Bēnā at the cowshed of Barā Dīh.

अपनजँ मन दय बुझु अबगाहे, *apanahū mana daya bujhu abagāhē*, having applied (lit. given) your mind consider deeply (Vid. ii, 4).

जानि असक्य बक्क दए काड़, *jāni asakya bakka dae chāra*, knowing him to be invincible he suddenly (lit. giving suddenness) let him go (Man. ix, 36).

हरि अनुमति लए ई मति भेल, *hari anumati lae ī mati bhēla*, having taken Hari's permission, this was (their) determination (Man. i, 26).

पहिरि माल बर देए हरि राम । कैल प्रबेस नरसक गाम ॥

*pahiri māla, bara dee, hari rāma । kaila prabēsa narēsaka gāma ॥*

Having put on the garlands, having given the boon, Hari and Balarāma entered the king's village (Man. viii, 19).

The Conjunctive Participles are often used as postpositions, *दे dē*, etc., in the meaning of 'through,' 'by means of,' and *ले lē*, etc., meaning 'for.'

बड़ेरिक उपर दे निकसि चलैह, *baṛērik upar dē nikas<sup>i</sup> calāh*, come out by means of (going) over the ridge-pole (of the thatch).

दुनू चार दुनू हाँथ दै बैठाय दहक, *dunū cār dunū hāth dai bai-ṭhāy dahāk*, set down the two thatches with (or by means of) (your) two hands.

तकरा दे के भेजव समाद, *tak<sup>a</sup>rā dē ke bhējab samād*, by means of him we will send the message.

जाहि मरद लै जीवन सेबलै, *jāh<sup>i</sup> marad lai jōban sebalē*, the man for whose sake you have kept your virginity.

322. The ✓हो *hō*, become, is also used to supply the missing tenses of the verb substantive (see § 226). Its past participle is भेल *bhēl*, which is conjugated as the same principle as देख *dēl* and लेल *lēl*, that is to say the vowel may always be shortened *ad libitum*, so that we may always have either भेल *bhēl* or भेल *bhel*.

It has for its first verbal noun होइ *hōi* or भै *bhai*, with an oblique form होमै *hōmai*.

The tenses not formed from the past participle may all be regularly formed from हो *hō*, which, as in the case of ✓दे *dē* and ✓ले *lē*, may always be shortened to हो *ho*. Moreover, instead of हो *hō* or हो *ho*, we often have a base क *kwa* or ह *ha*, so that the third person of the future may be होएत *hōet* or होएत *hoet* (or contracted होत *hōt* or होत *hot*), or हएत *hwait* or हएत *hait*. There are also the usual varieties of spelling. Thus होएत *hōet* is often found written होयत *hōyat*, होइत *hōit*, or होयित *hōyit*.

The optional shortening of the vowels and these various spellings are not shown in the paradigms, but numerous instances will be found in the examples which follow.

323. (a) (1) Old Present. 'I become,' 'I am,' &c.  
(Including Present Conditional, Imperative, and  
first form of the Future).

324. (b) (4) Future. 'I shall become,' 'I shall  
be,' &c. (1st & 2nd persons in 2nd form,  
and 3rd person in 3rd form).

PERSON.	SHORT FORM.		LONG FORM.		SHORT FORM.		LONG FORM.	
	GROUP I. (Subject: non-honorific. Object: non-honorific.)	GROUP II. (Subject: honorific. Object: non-honorific.)	GROUP I. (Subject: non-honorific. Object: non-honorific.)	GROUP II. (Subject: honorific. Object: non-honorific.)	GROUP I. (Subject: non-honorific. Object: non-honorific.)	GROUP II. (Subject: honorific. Object: non-honorific.)	GROUP I. (Subject: non-honorific. Object: non-honorific.)	GROUP II. (Subject: honorific. Object: non-honorific.)
1	होई होई, (Imperat. होअ होअ.)		होई होई, Or (with object in 2nd person.) होई होई		होई होई, होई होई		होई होई, होई होई	
2	होई होई, हो हो.	Same as 1st person.	होई होई, होई होई, होई होई	Same as 1st person, but no forms for object in 2nd person.	होई होई, होई होई, होई होई	Same as 1st person.	होई होई, होई होई, होई होई	Same as 1st person, but no forms for object in 2nd person.
3	होई होई (poetical), होई होई, होई होई	होई होई (Pres. Cond. and Imperat.) होई होई	होई होई, होई होई	होई होई, होई होई	होई होई, होई होई, होई होई	होई होई, होई होई, होई होई	होई होई, होई होई, होई होई	होई होई, होई होई, होई होई

325. (c) (5) Past Conditional. '(If) I had become,' &c.		326. (d) (8) Past Indicative. 'I became,' &c.	
PERSON.	SHORT FORM.	LONG FORM.	
	GROUP I. (Subject : non-honorific. Object : non-honorific.)	GROUP II. (Subject : honorific. Object : non-honorific.)	GROUP I. (Subject : non-honorific. Object : non-honorific.)
1	होइतहुँ <i>hōitahū</i> .	होइतहुँ <i>hōitahū</i> .	
2	होइतै <i>hōitē</i> .	होइतहुँ <i>hōitahū</i> .	होइतै <i>hōitē</i> .
3	होइत <i>hōit</i> .	होइत <i>hōit</i> .	होइत <i>hōit</i> .

होइतै *hōitē*.

होइतहुँ *hōitahū*.

होइतहुँ *hōitahū*.

होइतहुँ *hōitahū*.

Same as 1st person, but no forms for object in 2nd person.

Same as 1st person.

Same as 1st person, but no forms for object in 2nd person.

Same as 1st person.

GROUP I.

होइतै *hōitē*.

GROUP I.

होइतै *hōitē*.

होइतै *hōitē*.

होइतै *hōitē*.

## 327. Verbal Nouns.

- (1) होइ *hōi* or भै *bhai* (भइ *bhai*, etc.), the state of becoming.  
Obl. होमै *hōmai*.
- (2) होइब *hōeb* (होयब *hōyab*, etc.), or होब *hōb* (हयब *hayab*, etc.), the state of becoming, to become. Obl. होबा *hōbā* or होबा *hōbā*.
- (3) भेल *bhēl*, the state of becoming. Obl. भेला *bhēlā*.

## 328. Participles.

*Present*, होइत *hōet* (होइत *hōit*, होयित *hōyit*, होयत *hōyat*, etc.)  
or होतै *hōait*.

*Past*, भेल *bhēl*.

329. NOTE.—In the Southern Maithilī tract we commonly hear the regular form होल *hōl*, or होअल *hōal*, instead of भेल *bhēl* for the past participle (with the tenses formed from it) and for the third verbal noun.

330. The following are examples of the use of this verb. Several instances will be noted of spellings different from those given in the paradigms :—

*Old Present (and First form of Future).*

भनहिं बिद्यापति अपरूप नेह । जेहन बिरह हो तेहन सिनेह ॥

*bhanahī bidyāpati aparupa nēha | jehana biraha hō tehana sinēha ॥*

Saith Vidyāpati, 'O wondrous love, according to the length, of the separation so (more groweth) the passion' (Vid. lxxx, 7).

अरि मन होइ लोप भेल खिष्टि, *ari mana hōe lōpa bhela sriṣṭi*, to the enemies the mind becomes (*i.e.*, they imagine) (that) the universe has come to an end (Man. x, 45).

खे हरखित सुँह हेरि न होय, *sē harakhita mūha hēri na hōe* (*m.e.* for *hōe*), therefore joyfully looking at (my) face (in a mirror) does not take place (*i.e.*, I no longer care to look at a mirror) (Vid. lxiii, 8.)

चलु चलु सुंदरि सुभ करि आज ।

ततमत करइति नहिं होइ काज ॥



*calu* (m.c. for *calū*) *calu sundari subha kari āja* ।  
*tatamata karaiti nahī hoe kāja* ॥

Depart, depart, fair one, considering to-day to be propitious.  
 If thou make delay, thine object will not be accomplished (Vid. xxv, 1).

गगन मगन होय तारा *gagana magana hoā tārā*, the stars have  
 become sunken in the sky (*i.e.*, it is dawn) (Vid. xxvi, 1).

दू पुनि तीन न होई, *dū puni tīni na hōī*, two, however, cannot  
 become three (Vid. xxix, 7). Here and elsewhere in Vid. *hōī* is  
 m.c. for *hōy*, which is again for *hōe*. See under Imperative.

उपर होयथि तौ ठामहि ठाम, *upara hoathi tō thāmahi thāma*, as  
 he comes up (*i.e.*, when he came to the surface of the water) then  
 (they were) there as before (Man. viii, 4).

बौरम नदी में पानि पीबि के जपर होये, *bauram nadī mē pāni pībī*  
*ke ūpar hōai*, having drunk water in the Bauram river, he is be-  
 coming up (*i.e.*, is ascending the bank).

से सुनि होयप्र विपति मन दरद, *sē suni hoae* (for *hōai*) *nripati*  
*mana darada*, hearing that (noise) there became in the mind of  
 the king a pain (*i.e.*, he got a headache) (Man. x, 15).

Present Conditional :—

बुध जन हो से कहे बिसेख, *budha jana hō sē kahē bisēkha*, if a  
 man be wise he tells the meaning (Vid. lxxvii, 5).

जदि सन्दुप्र होय जनमक काल ।

बान्हि धरिय बर बन्दी साल ॥

*jadi sansae hoā janamaka kāla* ।

*bānhi dharia baru bandī-sāla* ॥

If there be doubt, then at the time of the child's birth bind  
 her, yea, cast her into prison (Man. ii, 10).

जोड़हिं जोड़ लागि गेल जूधि ।

जे ने होप्र किहु धरम बिहधि ॥

*jōrahī jōra lagi gela jūdhi* ।

*jē nē hoe kichu dharama birūdhi* ॥

Equal with equal began the fight, in order that nothing might be done contrary to fair play (Man. x, 32).

जहि सौं ओकर परवरण होइक से अबस्य० कर्तव्य० थीक, *jehi saũ ōkar paravaras hōik* (for *hōaik*) *sē abasya kartabya thīk*, in order that there may be support for it (the child), the necessary action must certainly be taken.

*Imperative :—*

तौं हेट होअह, *tō hēth hōāh*, do thou become below (i.e., descend from the tree).

हरि कह हलधर होउ समधान, *Hari kaha*, 'Haladhara, hou samadhāna,' Hari says, 'Haladhar, be of good courage' (Man. v, 17).

होऊ परसन हे पुरऊ मोर आसे, *hohu parasanu he purahu mora āsē*, be gracious, (and) O fulfil my hope (Vid. xlix, 4).

जे हल होअओ सत्रु काँ तेहन, *jē chala, hoao satru kāñ tehana*, what (day) that was,—may such be for my enemies (Man. vii, 60).

पुनु दरसन होअ पुनमति गंगे, *punu darasana hoā punamati Gaṅgē*, Holy Ganges, may I see thee once again (Vid. lxxviii, 2).

मंगि लाप्रब बित से जदि होय नित ।

अपन करब कोन काजि ॥

*māgi lāeba bita, sē jadi hoya nita* ।

*upana karaba kona kājē* ॥

You will get wealth by begging. If that become everlasting, what will you do with that which is your own (Vid. li, 8) ?

*Hoya* is for *hōe*, as explained above.

नन्दी सँ रस रीति बचाओब । गुपुत बेकत नहिँ होई ॥

*nandī sã rasa rīti bacāoba* । *guputa bekata nahĩ hōĩ* ॥

Daily you will conceal the way of love from your sister-in-law, (and therefore see thou that) that which is concealed be not revealed (Vid. xl, 12).

*Future Indicative :—*हम हँव भगन रसातल फेरि, *hama haĩba mugana rasātala phēri*, I shall again become plunged into the infernal regions (Man. i, 14).

हमहूँ हँड होप्रब तो हमरो धै लेत, *hamahū hēṭh hōeb, to hamārō dhai lēt*, (if) I also shall descend (*lit.* become below), then he will seize me also.

नहिँ हँड होप्रबोँ *nahī hēṭh hōebō*, I will not descend.

जिब जाप्रत परान बचत तैओ ने परसा गाछ पर से हँड होबोँ, *jib jāet parān bacat taio nē parāsā gāch par sē hēṭh hōbō*, whether I lose my life or save it, still I will not descend from the *parsā* tree.

परसाक गाछ पर से हँड होबहो, *parāsāk gāch par sē hēṭh hōbahō* (for *hōbah\**), you will descend (*i.e.*, please descend) from the *parsā* tree.

दोड़-धूप कोला सँ किच्छु नहिँ हैत, *daur-dhūp kailā sā kichhū nahī hait*, from running and fussing nothing will result.

से अब क़ैत तीन दिन मध्य, *sē abu kwaita tīni dina madhya*, that will now occur within three days (Man. vii, 32).

ओ बालक घर घालक होप्रत, *ō bālaka ghara ghālaka hōeta*, that child will become the destroyer of (your) house (Man. vi, 20).

होइत अमोघ मोघ कप्र जानि, *hoita (for hōet) amōgha mōgha kae jāni*, knowing that success will be non-success (Man. x, 35).

बनहिँ गमन कर होप्रति दोसर मति ।

बिसरि जाप्रब पति मोरा ॥

*banahī gamana karu* (m.c. for *karū*) *hoeti dosara mati* !

*bisari jāeba* (m.c. for *jāeb*) *pati mōrā* ॥

Thou wilt make thy way to the forest, and thy mind will become changed ; thou wilt, my Lord, forget me (Vid. lv, 3).

तोहरा सभक केसो टेढ़ नहिँ हैतहूँ, *tohārā sabhak kēs-ō ṭērḥ nahī haitahū*, to you not a hair even will become crooked.

प्रह बेकूप के कहां तक नीक अकिल हैतैक, *eh bekūph kē kahā tak nīk akil haitaik*, how far will there be decent wisdom to this fool.

*Past Conditional* :—जौहरी प्रकरा पबैत तँ अत्यन्त खुसी होइत, *jauhārī ekrā pabaṭ, tā atyant khusī hōit*, if a jeweller had got this, he would have been extremely happy (*lit.* happiness would have been).

*Present Indicative* :—किप्रक सबड होइकिच मति मूढ़, *kīeka sabahu hoi-chia* (for *chiai*) *mati mūrha*, why are ye all of foolish mind. (Man. v, 22).

कौनो मुसहर ने घर से होइत अकि बाहर, *kauno musahar nē ghar se hōit achī bāhir*, not one Musahar comes out (*lit.* becomes outside) of his house.

होइकि (v.l. होइकि) उपद्रव बारंबार, *hoichī* (v. l., *hwaiaichi*) *upa-draba bārambāra*, attacks are being continually made (upon us) (Man. iv. 4).

स्वामि-धन दया नष्ट होइक, *swāmi-dhan vṛtha naṣṭ hōich*, (my) master's wealth is being wasted in vain. (*Purush-Parīkṣā*, p. 51).

*Imperfect Indicative* :—माक सबहि में लाही लागि गेलैक । नहिँ तँ बडत होइत छल, *gāch sabahī mē lāhī lāgi gelaik, nahī tā bahut hōit chal*, the trees were attacked by blight, otherwise there would have been much (fruit). (Here the imperfect is, as sometimes occurs, employed in the sense of the past conditional.)

*Past Indicative* :—कोन तप चुकल भेलजँ जननी, *kona tapa cūkala bhelaḥū junanī*, what penance was omitted, that I became his mother (Vid. lxxix, 2).

अहाँ सभक कुसल-खेम बूझल मन आनंद भेल, *ahā sabhak kusal-chēm būjhal, man ānand bhēl*, I learned the news of your good health, (and) in my heart there became joy.

संग देव बरह्मा भेल आगु, *saṅga dēba barahmā bhela āgu*, Brahmā became (*i.e.*, stood) in front of the gods who were with him (Man. i, 9).

धरनी भार बेआकुलि भेलि । सुरभि रूप धै सुरपुर गेलि ॥

किछु नहिँ ततजँ काऊ सौँ भेल । धरनिक संग सबड जन गेल ॥

*dharanī bhār beākuli bheli | surabhi rūpa dhai surapura gēli ||*  
*kichu nahī tataḥū kāhu sō bhēla | dharanika saṅga sabahu jana gēla ||*

The earth (fem.) became distressed with the burden, and, taking the form of a cow, went to Indra's paradise; but thence no assistance came to her from any one, and with the earth all its inhabitants went away (to Brahmā) (Man. i, 6).

ओहि अबसर धरनी भेलि आगू, *ohi abasara dharanī bheli āgū*, at that moment the earth came forward (Man. i, 12).

कै बेरि काटि बनाओल नव कय ।

तओ तुलित नहि भेला ॥

*kai berī kāṭi banāola naba kaya ।*

*taio tulita nahi bhēlā* (m.c. for *bhēla*) ॥

Many times he cut it and fashioned it anew, but still it could not equal (thy beauty) (Vid. vi, 4).

दीना भद्रौ ठाढ़ भेलाइ, *dīnā bhadri thāṛh bhēlāih*, Dinā and Bhadrī became erect (i.e., stood up).

भेलिह निसंक, *bhelihu nisaṅka*, she became free from care (Man. iii, 9).

ठाढ़ि भेलिहि धनि आंगो न डोले, *thāṛhi bhelihī dhani āgo na ḍōlē*, the lady became motionless, not even do her limbs move (Vid. xxvii, 2).

एक दिन ब्रज महँ खेड़ि भल भेलइ, *eka dina braja mahā kheri bhala bhelai*, one day there was an excellent game in Braj (Man. v, 12).

तोहरा सँ ई चूकि भेलइ, *toharā sāṁ ī cūki bhēlāih*, from you this mistake has happened (i.e., you have made this mistake).

कौ मास सँ गाभिनि अहि । भेलैक तँ आठ मास, *kai māsa sāṁ gābhini achi ? bhelaik tāṁ āṭh māsa*, from how many months is she in calf ? Eight months, indeed, were (i.e., have passed).

फोटरा के देखि अजगुत भेलौक, *phoṭrā ke dekhi ajagut bhelauk*, the seeing Phoṭrā was wonderful to you.

बहुत दिन भेलैन्हि अहाँ लोकनि तकाजा नहिँ करैहिण्डि, *bahut din bhelainhi aḥā lokani takājā nahiṁ karaichinahiṁ*, it is a long time since you pressed (him for the money).

Perfect Indicative :—चीज बस अहाँक नोकसान भेल अहि, *cij bast sabh aḥāṁ nokāsān bhēl achi*, your property has been damaged.

Verbal Nouns :—

(1) Obl. होमए लागल अकासक बानि, *hōmae lāgala* (m.c. for *lāgala*) *akāsaku bāni*, there began to be a voice of (i.e., from) the sky (Man. x, 35).

(2) मुर्गीक अंडा सभ सँ पैघ मोती हमरा पेट में हब कहिआ ध्यान में आवि सकैअकि, *murgik aṇḍā sabh sē paigh mōti hamarā pēt mē haib kahīā dhyān mē ābī sakai-achī*, can the existence of a pearl bigger than a hen's eggs in my belly come within (the realm of) thought?

अन्धक नेत्र० दयबाक औखध अकि, *andhak nētra hayabāk* (for *haibāk*) *aukhaḍh achī*, there is a medicine for the becoming of eyes of a blind man (*i.e.*, which gives sight to the blind).

*Participles:—*

*Present:—* जेत प्रात भेल नग्र हकार, *hwaita prāta bhela nagra ha-kāra*, on dawn becoming, there arose a cry in the town (Man. ii, 42).

होइत भिनसरवा भागि चलल, *hōit bhin<sup>sar</sup>awā bhāgi calal*, as morning dawned he ran away.

जनिका जनम होइत हम गेलहुँ ।

फेलहुँ तनिकर अंते ॥

*janikā janama hoita, hama gēlahū* |  
*ailahū tanikaru antē* ||

I returned at the death of him, at whose birth I went out (Vid. xxxix, 2).

मुक्तबन्ध होयित भेलाह, *mukta-bandh hōyit bhēlāh*, he became becoming released from his bonds (*i.e.*, he gradually got free).

*Past: See Past Indicative.*

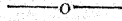
*Conjunctive:—* बिमुखि सुतलि धनि सुमुखि न होइ, *bimukhi sutali dhani sumukhi na hōi*, the damsel, not having become sweet-faced (*i.e.*, refusing to smile), slept with her face turned away (Vid. xxx, 2).

ब्याकुल भै सभ पङ्चल घाफ, *byākula bhai sabha pañcalu dhāe*, all becoming distressed ran up (Man. iv, 32).

भद्रीक आगू सल्लेस भै गेलाह ठाढ़ि, *bhadrik āgū salhēs bhai gēlāh* (Hindi *hō gayā*) *ṭhāṛhī*, Salhēs became erect (*i.e.*, stood up) before Bhadri.

एक बेरि ठाढ़ भै के कुस्ती लिई, *ek bēri thāṛh bhāi ke kustī liā*, just once, having stood up, wrestle a fall (with me).

आठम भए हम अपनहिं आओव, *āṭhama bhae hama apānahī āoba*, having become the eighth (child), I shall come myself (Man. i. 32).



## CHAPTER VII.

### THE PASSIVE VOICE.

331. As in Hindī, the passive is usually formed by conjugating the past participle with the  $\sqrt{\text{जा}}$  *jā*, go. The participle is liable to inflection as to gender, in which respect it agrees with the subject of the verb, but in other respects it remains unaltered. Thus देखल जाइव, *dēkhal jāeb*, means 'to be seen' देखल जाइत अछि, *dēkhal jāit achi*, he is being seen; देखल गेल, *dēkhal gēl*, he was seen; देखलि गेलि, *dēkhalī gēlī*, she was seen. Examples of this form of the passive are the following:—

बड़ सुकुमार हमर खानी सलहेस । मारि सहल नहिं जाइबैन्हि, *bar sukumār hamar swāmī salhēs; mārī sahal nahī jāichainhī*, very tender is my lord Salhēs, a beating is not (*i.e.*, cannot be) borne by him. (Regarding the inanimate feminine मारि *mārī*, see § 186.)

भाइ जेठ बलड़ से मारल गेल कटैया, *bhāi jēṭh chalah<sup>n</sup>, sē māral gēl kṭaiyā*, he (who) was your elder brother has been killed in Kṭaiyā.

जखन अपने मन चाही तखन तोड़वा लेल जाय, *jukhan apāne man cāhī, tukhan torābā lēl jāy*, when your soul desires, then having caused (the fruit) to be plucked, let it be taken away.

In old Maithilī poetry we sometimes find the passive participle put into a strong form in आ *ā*, as if we said देखला *dekh<sup>a</sup>lā* for देखल *dēkhal*.

Thus, Man vii, 12 :—

मुइल असुर गोठ छुइला गेल, *muila asura goṭh chuillā gēla*, a dead Asura had been touched (by him, and he was consequently unclean).

332. Another form of the passive is formed by conjugating the first verbal noun with the verb पड़ब *paṛab* or परब *parab*, to



fall. Thus देखि पढ़ब *dēkh<sup>i</sup> parāb*, to be seen; देखि पढ़ल *dēkh<sup>i</sup> parāl*, he was seen. The first verbal noun remained unchanged throughout. The whole is an intensive compound (see § 342), and the final इ *i* is often omitted.

Examples of the use of this form of the passive are:—

ई तँ केओ अपूर्ब दंगक लोक देख पड़ैअछि, *ī tā<sup>i</sup> keo apūrb dhaṅgak lōk dēkh parai-ach<sup>i</sup>*, this, indeed, is seen (to be) (*i.e.*, is evidently) a person of some extraordinary kind.

कुमरबैनि अछि बा प्रखन नहिं । हँ किछु किछु बूझि पड़ैअछि, *kumar<sup>a</sup>-bait<sup>i</sup> ach<sup>i</sup> bā ekhan nah<sup>i</sup> ? ha<sup>i</sup> kich<sup>u</sup> kich<sup>u</sup> būjh<sup>i</sup> parai-ach<sup>i</sup>*, is she showing signs of being in calf or not? Yes, a little is becoming manifested.

333. A **Potential Passive** is formed for some verbs by adding आ *ā* to the root. Thus √देख *dēkh*, see, √देखा *dēkhā*, to be able to be seen, to be visible. This root *dēkhā* is conjugated exactly like any other intransitive root in आ *ā* (see §§ 270 ff). The potential passive indicates not so much that a thing *is* done, as that it *can* be done. Thus ई पोथी पढ़ाइअछि, *ī pōthī parhāi-ach<sup>i</sup>*, this book *can* be read, but ई पोथी पढ़ल जाइअछि, *ī pōthī parhal jāi-ach<sup>i</sup>*, this book *is being* read. Similarly (√मौन *māj<sup>i</sup>*, extinguish) we have हमरा पेटक आगि प्रहि सँ नहिं मिभाएत, *ham<sup>a</sup>rā pētak āg<sup>i</sup> eh<sup>i</sup> sā<sup>i</sup> nah<sup>i</sup> māj<sup>i</sup>hāet*, the fire of my belly will not be able to be extinguished by this.

—o—

## CHAPTER VIII.

### THE FORMATION OF TRANSITIVE AND CAUSAL VERBS.

334. As in other Indo-Aryan languages the intransitive verb in Maithilī can be made transitive and the transitive verb causal.

The transitive verb is generally formed by adding आब *āb* to the root, and the causal by adding अबाब *ābāb*, but there are many exceptions. The roots thus formed are conjugated like transitive verbs in आब *āb* (see §§ 270 ff). We often find व *v* written in-

stead of ब *b*, as in आव *āw*, आव *awāw*, and this pronunciation is usually heard in Southern Maithili, but in the northern or standard dialect the sound is always that of ब *b*, no matter what is written.

In Hindi grammars we have rules about shortening the root vowel of certain causal verbs. These rules are not necessary in Maithili. The root vowels are shortened according to the regular rule of the short ante-penultimate vowel (see §§ 32 ff).

It thus follows that in forms which consist of only two syllables, the root vowel is not shortened. Thus from √जाग *jāg*, 'be awake,' the transitive root जागाब *jāgāb*, which is also the shortest form of the 2nd person imperative, meaning 'awaken thou.' But the first person future of the transitive is जागाब *jagāeb*, with the *ā* shortened, as it is now in the ante-penultimate.

335. The following are examples of intransitive verbs becoming transitive, and causal. All verbs are given in the form of the infinitive, so as to show the shortening of the ante-penultimate vowel. It will be remembered that roots in आव *āb* form their infinitives in आब *āeb* :—

INTRANSITIVE.	TRANSITIVE.	CAUSAL.
गिरब <i>girab</i> , to fall,	गिराब <i>girāeb</i> , to fell,	गिरबाब <i>girābāeb</i> , to cause to fell.
चढ़ब <i>carhab</i> , to ascend,	चढ़ाब <i>carhāeb</i> ,	चढ़बाब <i>carhābāeb</i> .
पिघलब <i>pighlab</i> , to melt.	पिघलाब <i>pighlāeb</i> ,	पिघलाबाब <i>pighlābāeb</i> .
लटकब <i>laṭkab</i> , to hang,	लटकाब <i>laṭkāeb</i> ,	लटकाबाब <i>laṭakābāeb</i> .
जागब <i>jāgab</i> , to awake,	जागाब <i>jagāeb</i> ,	जागबाब <i>jagābāeb</i> .
पाकब <i>pākab</i> , to ripen,	पकाब <i>pakāeb</i> ,	पकाबाब <i>pakābāeb</i> .
बाजब <i>bājab</i> , to speak,	बजाब <i>baḷāeb</i> , to call,	बजबाब <i>baḷābāeb</i> .
	summon.	
लागब <i>lāgab</i> , to be applied, to begin.	लागाब <i>lagāeb</i> ,	लागबाब <i>lagābāeb</i> .
भीजब <i>bhijab</i> , to be wet,	भिजाब <i>bhijāeb</i> ,	भिजबाब <i>bhijābāeb</i> .

INTRANSITIVE.	TRANSITIVE.	CAUSAL.
घूमब <i>ghūmab</i> , to go round.	घुमाएब <i>ghumāeb</i> ,	घुमबाएब <i>ghum<sup>a</sup>bāeb</i> .
डोलब <i>ḍolab</i> , to be shaken.	डोलाएब <i>ḍolāeb</i> ,	डोलबाएब <i>ḍol<sup>a</sup>bāeb</i> .
लेटब <i>lētab</i> , to lie down,	लेटाएब <i>leṭāeb</i> ,	लेटबाएब <i>leṭ<sup>a</sup>bāeb</i> .

In the above, note that the  $\sqrt{\text{बाज}}$  *bāj*, like the Hindi  $\sqrt{\text{बोल}}$  *bōl*, is intransitive.

Note also that no verbs insert ल *l* as sometimes occurs in Hindi. Thus:—

INTRANSITIVE.	TRANSITIVE.	CAUSAL.
जीअब <i>jīab</i> , to live,	जिआएब <i>jīāeb</i> , to make alive.	जिआबाएब <i>jīabāeb</i> , to cause to make alive.

336. In the same way transitive verbs form causal and double causals. Thus:—

TRANSITIVE.	CAUSAL.	DOUBLE CAUSAL.
सुनब <i>sunab</i> , to hear,	सुनाएब <i>sunāeb</i> , to cause to hear.	सुनबाएब <i>sun<sup>a</sup>bāeb</i> , to cause to be heard.
देखब <i>ḍekhab</i> , to see,	देखाएब <i>dekhāeb</i> , to show.	देखबाएब <i>dekh<sup>a</sup>bāeb</i> , to cause to show.
देब <i>ḍēb</i> , to give,	देआएब <i>ḍēāeb</i> or दिआएब <i>diāeb</i> , to cause to give.	देआबाएब <i>deabāeb</i> or दिआबाएब <i>diabāeb</i> , to cause to be given.
धोअब <i>dhōub</i> , to wash,	धोआएब <i>dhōāeb</i> or धोबाएब <i>dhōbāeb</i> .	धोआबाएब <i>dhoabāeb</i> .
पीअब <i>pīab</i> , to drink,	पीआएब <i>pīāeb</i> or पीबाएब <i>pībāeb</i> , to give to drink.	पीआबाएब <i>piabāeb</i> .
सीखब <i>sikhab</i> , to learn,	सिखाएब <i>sikhāeb</i> ,	सिखबाएब <i>sikh<sup>a</sup>bāeb</i> .

337. Many intransitive verbs with a short vowel in the root simply lengthen it to form the transitive, and form the causal regularly with आब *āb*; thus:—

INTRANSITIVE.	TRANSITIVE.	CAUSAL.
काटब <i>kaṭab</i> , to be cut,	काटब <i>kāṭab</i> , to cut,	काटबाप्रब <i>kaṭ<sup>a</sup>bāeb</i> .
गड़ब <i>garab</i> , to be buried.	गाड़ब <i>gāṛab</i> , to bury,	गड़बाप्रब <i>gar<sup>a</sup>bāeb</i> .
मारब <i>marab</i> , to die.	मारब <i>mārab</i> , to kill,	मारबाप्रब <i>mar<sup>a</sup>bāeb</i> .
पालब <i>palab</i> , to be reared.	पालब <i>pālab</i> , to rear,	पालबाप्रब <i>pal<sup>a</sup>bāeb</i> .
लदब <i>ladab</i> , to be loaded.	लादब <i>lādab</i> , to load,	लदबाप्रब <i>lad<sup>a</sup>bāeb</i> .
निकासब <i>nikasab</i> , to come out.	निकासब <i>nikāsab</i> , to bring out.	निकासबाप्रब <i>nikas<sup>a</sup>bāeb</i> .

338. The following are irregular :—

INTRANSITIVE.	TRANSITIVE.	CAUSAL.
खुलब <i>khulab</i> , to be open.	खोलब <i>khōlab</i> ,	खोलबाप्रब <i>khol<sup>a</sup>bāeb</i> .
चूटब <i>chūṭab</i> , to go off,	चाड़ब <i>chāṛab</i> or छोड़ब <i>chōṛab</i> .	चड़बाप्रब <i>char<sup>a</sup>bāeb</i> or छोड़बाप्रब <i>chor<sup>a</sup>bāeb</i> .
टूटब <i>tūṭab</i> , to be broken.	तोड़ब <i>tōṛab</i> or तोरब <i>tōrab</i> .	तोड़बाप्रब <i>tor<sup>a</sup>bāeb</i> or तोरबाप्रब <i>tor<sup>a</sup>bāeb</i> .
फाटब <i>phatab</i> , to be rent.	फाड़ब <i>phāṛab</i> ,	फड़बाप्रब <i>phaṛ<sup>a</sup>bāeb</i> .
अटब <i>aṭab</i> , to be stopped.	अड़ाप्रब <i>aṛāeb</i> or आड़ब <i>āṛab</i> .	अड़बाप्रब <i>aṛ<sup>a</sup>bāeb</i> .
बिकब <i>bikab</i> or बिकाप्रब <i>bikāeb</i> , to be sold.	बेचब <i>bēcab</i> , or बेँचब <i>bēcab</i> .	बेचबाप्रब <i>bec<sup>a</sup>bāeb</i> .
रहब <i>rahab</i> , to remain,	राखब <i>rākhub</i> ,	रखबाप्रब <i>rakh<sup>a</sup>bāeb</i> .
खा <i>khā</i> , to eat,	खिआप्रब <i>khiāeb</i> , to feed, give to eat.	खिआबाप्रब <i>khiabāeb</i> .

Amongst others, the following verb takes the causal form, but does not use it in a causal, but only in a transitive sense; the causal form thus becomes an optional form of the transitive.

## SIMPLE VERB.

कहब *kahab*, to say,

## TRANSITIVE.

कहाब *kahāeb* or कहाबाब *kahā-bāeb*, to say.

339. A few examples of the Transitive and Causal verbs in literature may be given. Many more will be found under verbs in आब *āb* in § 284.

हीरा हीरा मति बाजू, *hīrā hīrā matī bājū*, say not 'diamonds diamonds.'

एक दिन ओ अपना बेटा सब के बजौलकै, *ek din o apnā bēṭā sabh kē bajaul<sup>a</sup>kai*, one day he summoned his sons.

आगि लागल, *āgī lāgal*, fire was attached (to the house, *i.e.*, the house took fire).

खामी में लय किछे नहिं लगबैरह, *swāmī mē lay kiai nahī lag<sup>a</sup>bai-chāh*, why do you not apply your mind in (*i.e.*, on the contemplation of) the Lord?

सूपत बैचि के देखी अहि दियाय, *sūpat bēcī ke delī ahī diyāy*, I, having sold, have given the full weight, having caused (him) to give (tobacco in exchange).

अनाथ लोक काँ इच्छा भोजन देआबयि, *anāth lōk kā icchā bhōjan dēābathī*, to the destitute people he causes food to be given (according to) their desires (*Puruṣa Parikṣā*, p. 49).

बस्तु देअबयित चयि, *bastu deabayit chathī*, he is causing goods to be given (*Ib.*, p. 51).

जाइ पिआबिष्टे अधर सुधारस, *jāi piābīṣṭe adhara sudhārasa*, having gone, give her the nectar of your lower lip to drink (*Vid. x*, 10).

हम की की निकास। आगि लागल भौपड़ी जे निकसे से लाभ *ham kī kī nikāsū? āgī lāgal jhōpṛī, jē nikasē, sē lābh*, what shall we bring out? When a hut is afire, whatever comes out, that is gain.

बहुत ऊपर जाइ के बाड़ि देलक, *bahut ūpar jāe kē chāṛī delak*, going up very high, he let it go.

धाबाक डारि तोरि माँही हौक, *dhābāk dārī tōrī māñhī haūk*, having broken off a branch of the *dhābā* tree, drive away the flies.

दुनू भाद के खिचौलक, *dunū bhāi kē khiaulak*, she fed the two brothers.

—o—

## CHAPTER IX.

### COMPOUND VERBS.

340. Compound verbs may be classed as—(1) those formed with a verbal noun, and (2) those formed with a participle.

I. Those formed with a verbal noun are—

- (a) Intensives.
- (b) Potentials.
- (c) Completives.
- (d) Permissives.
- (e) Acquisitives.
- (f) Inceptives.
- (g) Desideratives.
- (h) Frequentatives.

II. Those formed from the participles are—

- (a) Continuatives.
- (b) Staticals.

#### Class I.—Compounds formed with the Verbal Noun.

341. As explained in §§ 178 ff., there are three verbal nouns, *viz.* :—

- (1) देखि *dekhī*; obl. देखै *dēkhai* or देख *dēkhā*.
- (2) देखब *dēkhab*; obl. देखबा *dēkhobā*.
- (3) देखल *dēkhal*; obl. देखला *dēkhālā*.

The following are made with the direct form of the first verbal noun :—

- (a) Intensives.
- (b) Potentials.
- (c) Completives.

The following are made with the oblique form of the first verbal noun :—

(d) Permissives.

(e) Acquisitives.

(f) Inceptives.

(g) Desideratives are sometimes made with the genitive of the second verbal noun, but more usually with the oblique form of the first verbal noun.

(h) Frequentatives are made with the direct form of the third verbal noun.

342. (a) **Intensive** compounds intensify, or otherwise modify, the meaning of the verb whose root stands first in the compound. They are made by adding to the direct form of the first verbal noun one of certain auxiliary verbs. The verbal noun remains unchanged, and the auxiliary verb is conjugated throughout as usual. This second auxiliary conjugated member does not, however, retain its separate character and significance, but only modifies, in accordance with the general idea which it embodies, the meaning of the unconjugated verbal noun to which it is attached.

The first verbal noun ends in इः (देखि *dēkhī*). This final vowel is only half-pronounced, and, in these compounds, it is often dropped both in writing and in pronunciation; so that, in these compounds, we may have either देखि *dēkhī* or देख *dēkh*. This elision of *i* (or *y*, etc., see § 281) most frequently occurs in the case of verbs whose roots ends in vowels.

The auxiliary verbs usually employed to form intensives are :—

देब *dēb*, to give, implying in these compounds *intensity*.

डारब *ḍārab*, to throw, „ *violence*.

आप्रब *āeb*, to come, } „ *completion*.  
जाप्रब *jāeb*, to go, }

पड़ब *paṛab* or परब *parab*, to fall, „ *chance*.

उठब *uṭhab*, to rise, „ *suddenness*.

रहब *rahab*, to remain, „ *continuation*.

लेब *lēb*, to take, „ *reflexiveness*.

Note that पड़ब *paṛab*, to fall, is also used to make passives. See § 332.



Examples of such intensive compounds are :—

भरब *bharab*, to fill.

उड़ाब *urāeb*, to cause to fly.

हेड़ाब *herāeb*, to lose.

खसाब *khasāeb*, to cause to fall.

काटब *kāṭab*, to cut.

बनब *banab*, to be made.

चलब *calab*, to go.

खाब *khāeb*, to eat.

पीअब *pīab*, to drink.

होब *hōeb*, to be, to become.

जाब *jāeb*, to go.

पुकारब *pukārab*, to call out.

होब *hōeb*, to be, become.

सूतब *sūtab*, to sleep.

पीअब *pīab*, to drink.

राखब *rākhab*, to place.

लेब *lēb*, to take.

भरि देब *bhar<sup>i</sup> dēb*, to fill up.

उड़ाइ or (उड़ा) देब *urāi (or urā) dēb*, to squander.

हेड़ा देब *herā dēb*, to lose out and out.

खसाय देब *khasāy dēb*, to throw down.

काटि डारब *kāṭi dārab*, to cut off.

बनि आब *ban<sup>i</sup> āeb* or बनि जाब *ban<sup>i</sup> jāeb*, to be completely made.

चलि जाब *cal<sup>i</sup> jāeb*, to go away.

खा जाब *khā jāeb*, to eat up.

पी जाब *pī jāeb* or पिबि जाब *pi<sup>b</sup>i jāeb*, to drink up.

हो जाब *hō jāeb*, भै जाब *bhai jāeb*, to become (definitely).

जाफ पड़ब *jāe parab*, to happen to go.

पुकारि उठब *pukār<sup>i</sup> uṭhab*, to call out suddenly, give a scream.

हो रहब *hō rahab*, to be.

सूति रहब *sūt<sup>i</sup> rahab*, to sleep on.

पी लेब *pī lēb* or पिबि लेब *pi<sup>b</sup>i lēb*, to drink, take to drink.

राखि लेब *rākhi lēb*, to lay by (for one's own use).

लै लेब *lai lēb*, to take for oneself.

343. It will be remembered that the conjunctive participle may be the same in form as the verbal noun. Phrases in which this form of the conjunctive participle occurs are not intensive compounds. Thus लै जाब *lai jāeb*, 'having taken to go,' 'to take away,' is not an intensive compound. If it were an intensive compound, it would mean 'to take completely,' which it does not

mean. On the other hand **दे जाप्रब** *dai jāeb* is an intensive compound and means 'to give out and out.' Again, while **बनि आप्रब** *ban<sup>i</sup> āeb* is an intensive compound, and means 'to be completely made,' **निकसि आप्रब** *nikas<sup>i</sup> āeb* is 'having emerged to come,' i.e., 'to come out,' and is not an intensive compound, but is simply a phrase with the conjunctive participle. The essence of an intensive compound is that the auxiliary verb loses all or some of its proper meaning, which is not in the case in **निकसि आप्रब** *nikas<sup>i</sup> āeb*.

344. These intensive compounds are extremely common in Maithilī. Dozens of instances will be found on every page of any book in the language. The following are a few typical examples :—

**काठी सबहि के तोड़ि दे**, *kāthī sabah<sup>i</sup> kē tōr<sup>i</sup> dē*, break the sticks.

**हमरा लग पठाय दैह**, *ham<sup>arā</sup> lag paṭhāy daih*, send (them) to us.

**सभ भेड़उ खाय गेल**, *sabh bhēṛah<sup>u</sup> khāy gēl*, they ate up all the sheep also.

**तीनि सै सँ किच्छु बड़ि जाप्रत**, *tin<sup>i</sup> sai sā kicch<sup>u</sup> baṛh<sup>i</sup> jāet*, they somewhat exceed three hundred.

**सभ बस्तुजात जरि के काउर भै गेल**, *sabh bastujāt jar<sup>i</sup> kē chāur bhai gēl*, all the property being burnt became ashes.

**एक खिखिरि कोनो फुलबारी में जाय पड़ल**, *ek khikhir<sup>i</sup> kōnō phulabārī mē jāy paṛal<sup>i</sup>*, a she-fox happened to go into a certain garden.

**अम्माक सबद सुनि दीना भद्री उठल चिहाय**, *ammāk sabad sun<sup>i</sup> dinā bhadrī uṭhal cihāy* (for *cihāy uṭhal*), hearing their mother's words Dinā and Bhadrī started up.

**एक मुर्गा गोबरक ढेरी के चांगुर सँ उकटि रहल हल**, *ek murgā gobarak ḍhērī kē cāngur sā ukat<sup>i</sup> rahal chal*, a cock was scratching (going along scratching) a dunghill with his claw.

**किच्छु सीखि लेए**, *kichch<sup>u</sup> sikh<sup>i</sup> lēē*, let him learn (for himself).

**अपना में बाँटि ली**, *ap<sup>anā</sup> mē bāṭ<sup>i</sup> lī*, let us divide (it) among ourselves.

आबह बैसह पिबि लह पानि, *ābaha* (m.c. for *ābāh*), *baisaha* (*baisāh*), *pībi laha* (for *lāh*) *pāni*, come, sit down, take a drink of water (Vid. lxxx, 4).

In one place Vidyāpati employs a sort of long form of the first verbal noun.

जैतहिँ हार टुटिउ गेल ना, *jaitahī hāra ṭuṭie* (for *ṭuṭī*) *gela nā*, as I went my necklace broke in pieces (ना *nā* is expletive) (Vid. xxvi, 3). Compare Vidyāpati's conjunctive participle करिउ *karie* at the end of § 307.

345. (b) **Potential** compounds are formed by conjugating the verb सकब, *sakab*, 'to be able,' with the direct form of the first verbal noun of the principal verb. As in intensives, the final इ<sup>i</sup> is sometimes omitted. Thus:—

चलि सकब *chal<sup>i</sup> sakab*, to be able to move.

बाजि सकब *bāj<sup>i</sup> sakab*, to be able to speak.

लिखि सकब *likh<sup>i</sup> sakab*, to be able to write.

दे सकब *dai sakab*, to be able to give.

ले सकब *lai sakab*, to be able to take.

जाउ सकब *jāe sakab*, to be able to go.

भेट सकब *bhēt sakab*, to be able to meet.

Examples from literature are—

थान में आवि सकैअहि, *dhyān mē āb<sup>i</sup> sakai-ach<sup>i</sup>*, it can come into thought, it is conceivable.

पहतौला सँ की भै सकैअहि, *pach<sup>taulā</sup> sã kī bhai sakai-ach<sup>i</sup>*, from regretting what can happen?

अंगूर सभक गुच्छ लग नहिँ पऊँच सकलि, *āgūr sabhak gucch lag nah<sup>i</sup> pahūc sakal<sup>i</sup>*, she could not reach the bunch of grapes.

346. (c) **Completive** compounds are similarly formed with the verb चुकब *cukab*, to be finished. The इ<sup>i</sup> is here also sometimes dropped. Thus:—

मारि चुकब, *mār<sup>i</sup> cukab*, to have finished beating.

खा चुकब, *khā cukab*, to have finished eating.

दै चुकब, *dai cukab*, to have finished giving.

Curiously enough, I have not noted any occurrence of this compound in literature.

347. (d) **Permissive** compounds are made by conjugating the verb देब *dēb*, to give, with the oblique form of the first verbal noun. Thus :—

कहै देब, *kahai dēb*, or कहँ देब *kahā dēb*, to allow to speak.

जाए देब, *jāe dēb*, to allow to go.

ओ ओकरा खाए देलकैक, *ō ok<sup>erā</sup> khāe del<sup>kaik</sup>*, he allowed him to eat.

कालू सदा दीना भद्री के बैसै देलथीन्हि, *kālū sadā dinā bhadri kē baisai del<sup>athīnhī</sup>*, Kālū Sadā allowed Dinā and Bhadrī to sit down.

नहिँ दूध पीबै देबै, *nahī dūdh pībai dēbē*, (if) you will not allow us to drink milk.

348. (e) **Acquisitive** compounds are similarly formed with the verb पाएब *pāeb*, to get. Thus :—

ओ उठै नहिँ पाबथि, *ō uṭhai nahī pābathī*, let him not get (permission) to rise.

जिवदत जाए एकौ नहिँ पाओत, *jibadta jāe ekau nahī pāota*, not one will get leave (*i.e.*, be able) to depart alive (Man. viii, 43).

349. (f) **Inceptive** compounds are similarly formed with the verb लागब *lāgab*, to begin. Thus :—

कहँ लागब, *kahā lāgab*, to begin to speak.

दीअ लागब, *dīā lāgab*, to begin to give.

मारै लागल, *mārai lāgal*, he began to beat.

बाघ खाए लागल, *bāgh khāe lāgal*, the tiger began to eat.

बुढ़िया कहै लागलि, *burhiā kahai lāgali*, the old woman began to say.

चारि जन आलसी पुरुष तनहिं असंक सूतल परस्पर कथा करय लगलाह,  
*cārī jan ālāsī puruṣ tatahī asank sūtal paraspar kathā karay lagā-*  
*lāh*, four lazy men, lying there without anxiety, began to talk to  
 each other (*Puruṣa Parīkṣā*, p. 51).

In one instance *Manbōdh* (i, 12) uses the oblique form of the second verbal noun in an inceptive compound, as follows:—

कमलासन किछु कहवाँ लागु, *kamalāsana kichu kahavāṁ lāgu*,  
 (*Brahmā*) whose seat is on the lotus begins to say something.

350. (g) **Desiderative** compounds, as in Hindī, often indicate that something is on the point of occurrence. They are formed in two ways:—

(i) By the phrase *इच्छा अछि* *icchā achhī*, meaning “there is a desire,” following the genitive of the second verbal noun in *ब* *b*.

(ii) By the accusative, genitive, or simple oblique form of the first or second verbal noun with the verb *चाहब* *cāhab*, to wish:—  
 Examples—

(i) देखबाक इच्छा अछि, *dekh<sup>a</sup>bāk icchā achhī*, there is a desire of seeing, *i.e.*, I wish to see.

(ii) हम देख केँ चहैकी, *ham dekhā kē cāhai-chī*, I wish to see.

ओ बाज चहैअछि, *ō bājā cāhai-achī*, he wishes to speak.

मारै चाहलक, *mārai cāhalak*, he wanted to kill (him).

धरै चाह फेरि साँपे, *dharai cāha pheri sāpē*, a snake again wishes to seize it (*Vid.* xxii, 6).

घड़ी बाजै चहैचलि, *gharī bājai cāhai-chalī*, the clock was about to strike.

हमहूँ अपना बालक केँ स्कूल में पठावै चाहैकी, *hamahū ap<sup>a</sup>nā bālak kē skūl mē pathābai cāhai-chī*, I also want to send my boy to school.

ओ जात्र चहैअछि, *ō jāe cāhai-chathī*, he wishes to go.

ओ मरै (vulgarly मुट्ठे) चहैत अछि, *ō marai (vulgarly muai) cāhait achī*, he is at the point of death.

धोअल भाअल भैंडी पाँका लागै चाइअइ, *dhōal dhāel bhēṛi pākā lāgai cāh -ach<sup>i</sup>*, the sheep washed (for sale) is about to fall into the slor<sup>gh</sup>. (Proverb.)

रह पोथी के पर्दक चाही, *eh<sup>i</sup> pōthi kē paṛhāk cāhī*, one should read this book.

तोहरा ओतय जाअक (or जाअ or जाअ के) चाही, *toh<sup>ar</sup>ā otay jāek (or jāe or jāe kē) cāhī*, you should go there.

बहुत सोच बिचारि के करैक चाही . . . पइतैवाक नहिँ चाही, *bahut sōc bicār<sup>i</sup> kai karāik cāhī . . . pach<sup>ai</sup>taibāk nah<sup>i</sup> cāhī*, one should act after much thought and consideration . . . one should not regret.

In the above, note the use of चाही *cāhī*, equivalent to the Hindi चाहिये *cāhiyē*.

#### Class II.—Compounds formed with Participles.

351. (a). **Continuative** compounds are formed with the direct form of the masculine Present Participle. Thus:—

लिखैत जाअब, *likhait jāeb*, to continue writing.

पढ़ैत जाअब, *paṛhait jāeb*, to continue reading.

बजैत जाअब, *bajait jāeb*, to continue speaking.

जाइत रहब, *jāit rahab*, to continue going.

पवैत आअब, *pabait āeb*, to go on finding.

पानि बहैत जाइअइ, *pāni bahait jāi-ach<sup>i</sup>*, the water keeps flowing away.

नदी केर धार बहैत रहैअइ, *nadī kēr dhār bahait rahai-ach<sup>i</sup>*, the stream of the river keeps flowing on.

352. (b) **Statical** compounds are similarly made except that the participle agrees in gender with the subject of the verb. Thus:—

कनैत चलब, *kanait calab*, to go along crying.

गबैत आअब, *gabait āeb*, to come singing.

एक स्त्री गबैति अबैअलि, *ek strī gabait<sup>i</sup> abai-chal<sup>i</sup>*, a woman was coming singing.



रसायनी ओहि राति कै कतहूँ चलैत भेल, *rasāyānī ohī rātī kḥī*  
*katahū calait bhēl*, the alchemist that night became  
 going somewhere (i.e., took to his heels).

Quasi continuative or statical compounds are also formed with the third verbal noun or past participle, as in:—

पानि बहल जाइत अछि, *pāni bahal jāit achi*, the water keeps flowing away.

एक बाघ पड़ल फिरैल, *ek bāgh paṛal phirai-chal*, a tiger was prowling about.

हमरा संग लागल चलैह *hamrā saṅg lāgal calāh*, come along with me.

अढ़ाई से तँ बचले रहत। आओर ओहि में सँ जे बाँचल निकसत, ओहि सभक नीक दाम भेंटत, *aṛhāi sai tḥ baclē rahat, āor ohī mē sḥ jē bācal nikṣat, ohī sabhak nīk dām bhēṭat*, at any rate a hundred will remain over and above, and from those that will remain over and above, I will get a good price for them. Note in this case that the locative of the verbal noun and the direct form of the participle are quite synonymous.

353. The equivalent of the Hindī चला जाना *calā jānā* is the intensive compound चलि जाइब *calī jāeb* or चलि होइब *calī hōeb*. Thus:—

चलि गेल जोगिया जाँजरी, *calī gēl jogiyā-jāñjarī*, they went away to Jogiyā-Jānjari.

हाँथ लेलै बाढ़नि चलि भेलि सिंग दरबाज, *hāth lēlē bāḍhani calī bhēlī singh darabāj*, taking the broom in her hand she went to the main door of the house.

कुंज भवन सँ चलि भेलि हे, *kuñja bhabana sḥ cali bheli hē*, (as) she came out of the arbour (Vid. xxi, 1).

चलि जाइब *calī jāeb* means 'to go away,' चलि होइब *calī hōeb* is simply 'to go.'

354. Attention has also been called in § 180 to the use of the instrumental or locative of the third verbal noun or past



participle to indicate continued action, especially to the phrases लेलें जाप्रब *lēlē jāeb*, to take away with one, and लेलें आप्रब *lēlē āeb*, to bring with one, equivalent to the Hindi लिये जाना *liyē jānā* and लिये आना *liyē ānā*, respectively. Equivalent to the Hindi ले आना *lē ānā* or लाना *lānā* is लै आप्रब *lai āeb*, or लाप्रब *lāeb*, to bring. Varieties of लै आप्रब *lai āeb* are लिआप्रब *liāeb*, लय आप्रब *lay āeb*, and लँ आप्रब *lā āeb*. Equivalent to the Hindi ले जाना *lē jānā* is लै (लय or लँ) जाप्रब *lai (lay or lā) jāeb*, to take away. Thus:—

किच्छु चाँनी हमरा ओतय लै आबह, *kicch<sup>u</sup> cānī hamarā otay lai ābāh*, bring some silver to my house.

खानी सलहस लाप्रब जादू सौँ लोभाप्र, *swāmī sal<sup>h</sup>ēs lāeb jādū saū lobhāe*, I will bring my lord Salhēs, having enticed him by enchantment.

हमरा सौँ की लैबै ओजह इनाम, *hamarā saū kī laibai ojah inām*, what reward or present will you bring from me?

हम चोरी कै लैलहुँ, *ham cōrī kai lailah<sup>u</sup>*, having done theft, I have brought (it).

लै जाह, *lai jāh*, take away, as in § 180.

हमरा सोभा सँ उठा लँ जाप्रत, *hamarā sōjhā sǎ ūṭhā lā jāet*, he will take it away from before me.

हमरी रंग रभस लय जैबह ।

लैबह कोन सनेसे ।

*hamarō raṅga rabhasa laya jai<sup>b</sup>aha* (for *jai<sup>b</sup>āh*) ।

*laibaha* (for *laibāh*) *kōna sanēsē* ॥

Thou wilt also take away also all my joy and passion.

What present will you bring (in return) (Vid. lv, 2).

More usual than लाप्रब *lāeb* is the verb आनब *ānab*, to bring, as in दुद सै रुपैयाक चाँनी ओहि रसायनी के आनि देलके, *dui saī rupai-āk cānī ohī rasāy<sup>n</sup>ī kē ānī del<sup>k</sup>kai*, having brought silver (to the value) of two hundred rupees, he gave it to that alchemist.

## PART IV.

### INDECLINABLES.

#### A. Adverbs.

355. Henceforth I shall not transliterate.

The following lists have been collected :—

#### I. ADVERBS OF TIME.

प्रखन, आव	Now.	पहिले	At first.
तखन	} Then.	सवेर	} Early, at dawn.
तहिआ		सवेरेक	
कखन	} When ?	अत्युख	
कहिआ		भोर	
जखन	} When.	कदाचित	} Perhaps, some-
जहिआ		कदापि	
आइ	To-day.	कहिआ	times.
काल्हि	Yesterday, to-mor-	प्रतवा में	In the meantime.
	row.	निदान	} At last.
आइ काल्हि	Now-a-days.	अन्त	
परख	The day before yes-	अन्नकाल	} Often.
	terday, or the	वेरिबेरि	
	day after to-	बारंबार	
	morrow.	सौझ	Quickly.
प्रतिदिन	} Every day.	लगले	Instantly.
अनुदिन		पश्चात्	} Afterwards.
सभदिन	} Always.	पाका	
सदा		फेरि	Again.
सर्वदा	} Continually.	प्रकवेरि	Once.
निनि			

## 356. II. ADVERBS OF PLACE.

प्रतय	<i>Here.</i>	लगपास	<i>On all sides.</i>
ओतय	<i>There.</i>	समीप	<i>Near.</i>
कतय, कहाँ	<i>Where ?</i>	प्रहिकात	<i>On this side.</i>
जतय, जहाँ	<i>Where.</i>	ओहिकात	<i>On that side.</i>
ततय, तहाँ	<i>There.</i>	सबत्र	} <i>Everywhere.</i>
एम्हर	<i>Hither.</i>	सभठाम	
ओम्हर	<i>Thither.</i>	उपर	<i>Above.</i>
केम्हर	<i>Whither ?</i>	नीचे	<i>Below.</i>
जेम्हर	<i>Whither.</i>	पार	<i>Across.</i>
तेम्हर	<i>Thither.</i>	निकट	} <i>Near.</i>
कतहुँ	<i>Somewhere.</i>	नगीच	

## 357. III. ADVERBS OF MANNER.

अचानक	<i>Suddenly.</i>	त्रिधा or दृष्टा	} <i>In vain.</i>
अकस्मात्	} <i>Accidentally.</i>	वार्थ	
अचक मै		नाइक	
चुप्पे	<i>Privately.</i>	एना	<i>Thus.</i>
अति	<i>Very.</i>	किप्रे	<i>Why ?</i>
इथक	} <i>Separately.</i>	किप्रेक तँ	<i>Because.</i>
फराक		कोना, कोन तरहँ	<i>How ?</i>
भटपट	} <i>At once.</i>	जेना, जँ तरहँ	<i>As.</i>
भटद		तेना, तँ तरहँ	<i>So.</i>
तथापि	} <i>Nevertheless.</i>	नीक	<i>Well.</i>
तेथो		सत्य	<i>Truly.</i>
यद्यपि	} <i>Although.</i>	सहज, सहजँ,	} <i>Gratis.</i>
जदपि		सहज मै	
जैथो		इत्यादि, इथादि,	<i>Etcetera.</i>

## 358. IV. ADVERBS OF AFFIRMATION AND NEGATION.

हाँ, Yes.

बस, Enough!

निश्चय, Certainly.

नहीं, ने, नै, न, No, not.

निस्सन्देह, Doubtlessly.

जन्, मत्ति, No, do not (with imperative).

अवश्य, Necessarily.

359. The following are further examples of COMPOUND ADVERBS:—

एक बेरि, Once upon a time.

और कतहूँ, Elsewhere.

कहिआ कहिआ, Sometimes.

कतहूँ नहीं, Nowhere.

नहूँ नहूँ, सुखे सुखे, Gently.

प्रतय धरि, Hitherto.

प्रखन धरि, Till now, yet.

नहिँ तँ, If not, else.

कहिआ धरि, कखन धरि, कहाँ तक,  
Till when? How long?कहिआ न कहिआ, Some time or  
other.

कहिआ नहीं, Never.

कतहूँ न कतहूँ, Somewhere or  
other.

दुनु दिश, On both sides, all round.

जखन न तखन, Now and then.

प्रहन ओहन, Indifferently.

जौ कहिआ, Whenever.

एना नँ एना, Somehow or other.

360. The following are examples in which adverbs take the signs of cases after them:—

प्रखनुक बेरि नीक हैक, Now is the best time. (Lit. The time of now is good).

तहिआ सँ आइ भेट भेल अहि, I have not seen you since then till to-day. (Lit. From that time to-day a (first) meeting has occurred).

निदान केँ छेलाह, At last he came.

अन्तकाल मेँ ग्यान भेलौन्हि, At length he came to his senses.

ओ आइ केँ काहि कहैत अहि, He puts off from to-day to to-morrow. (Lit. He calls to-day to-morrow).

## PARTICLES OF EMPHASIS.

361. These are ई and हि or हिँ, only, even, and ओ and ऊ or ऊँ, also, even. They are always used enclitically, and when any

of them is added to a word ending in **आ**, that **आ** is omitted. Examples: **हमरी**, *mine only* (**हमर + ई**), or *me only* (**हमरा + ई**); **प्रखनहिं**, *even now, already*; **हमरो** or **हमरहुँ**, *mine also, or me also*; **उतर**, *a reply*; **उतरो**, *even a reply*; **अपनहुँ**, *even one's own*.

### B. Postpositions.

362. The following is a list of the more usual Postpositions:—

**आगू, आगाँ**, *Before*.

**संमुख, सोभाँ**, *Facing*.

**पौछ, पाछ, पाछाँ**, *Behind*.

**साझात**, *Before*.

**बाड़ि**, *Except*.

**लेख**, *For, on account of*.

**ऊपर**, *Above*.

**बिनु, बिना**, *Without, except*.

**नीचाँ**, *Beneath*.

**बाहिर**, *Out*.

**पर, पै**, *On, upon*.

**संग**, *With*. [(of).]

**भीतर**, *Within*.

**बदला**, *In exchange (for), instead*.

**तक**, *Up to*.

**जकाँ**, *Like*.

The above all govern either the simple oblique form or else the genitive case, saving **बाड़ि**, *except*, and **बिनु** or **बिना**, *without*. The latter governs either the Instrumental or the Dative, as in:—

**बिना पुरुख सौँ कोना दिवस गमाएब**, *how shall I pass my days without a husband?*

**बिना पुरुख केँ निशा एतेक बेर खतलि**, *did a woman sleep so long without (her) husband*.

**बाड़ि** takes the accusative. **खुँदचा बाड़ि किछु नहिं**, *nothing but the husk*.

### C. Conjunction.

363. The following are the more useful:—

**आओर, औ, or ओ** *And*.

**की...की**, *Either...or*.

**के or कि**, *That*.

**परंतु**, *But*.

**ओ**, *Else, even*.

**नौ**, *If*.

**न**, *Then*.

यौं is often idiomatically omitted. Thus :—

जोहरी प्रकार पवैत तँ अत्यंत खुस होइत, *if a jeweller had got this then he would have been much pleased.*

364. D. Interjections, see § 93. Others as in Hindi.

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of them is added to a word ending in आ, that आ is omitted. Examples: हमरी, *mine only* (हमर + ई), or *me only* (हमरा + ई); प्रखनहिं, *even now, already*; हमरो or हमरहुँ, *mine also, or me also*; उत्तर, *a reply*, उत्तरो, *even a reply*; अपनहुँ, *even one's own*.

### B. Postpositions.

362. The following is a list of the more usual Postpositions:—

आगू, आगाँ, <i>Before</i> .	संसुख, सोझाँ, <i>Facing</i> .
पीछ, पाछ, पाछाँ, <i>Behind</i> .	साझात, <i>Before</i> .
बाड़ि, <i>Except</i> .	लेल, <i>For, on account of</i> .
ऊपर, <i>Above</i> .	बिनु, बिना, <i>Without, except</i> .
नीचाँ, <i>Beneath</i> .	बाहिर, <i>Out</i> .
पर, पै, <i>On, upon</i> .	संग, <i>With</i> . [(of).
भीतर, <i>Within</i> .	बदला, <i>In exchange (for), instead</i>
तक, <i>Up to</i> .	जकाँ, <i>Like</i> .

The above all govern either the simple oblique form or else the genitive case, saving बाड़ि, *except*, and बिनु or बिना, *without*. The latter governs either the Instrumental or the Dative, as in:—

बिना पुरुख सौँ कोना दिवस गमाएब, *how shall I pass my days without a husband?*

बिना पुरुख के बिआ प्रनैक बेरि खतलि, *did a woman sleep so long without (her) husband*.

बाड़ि takes the accusative. खुँइचा बाड़ि किछु नहिं, *nothing but the husk*.

### C. Conjunction.

363. The following are the more useful:—

आओर, औ, or ओ <i>And</i> .	को...को, <i>Either...or</i> .
के or कि, <i>That</i> .	परंतु, <i>But</i> .
औ. <i>Else, even</i> .	नौ, <i>If</i> .
न, <i>Then</i> .	



यौं is often idiomatically omitted. Thus :—

जोहरी प्रकार पबैत तँ अत्यंत खुस होइत, *if a jeweller had got this then he would have been much pleased.*

364. D. **Interjections**, see § 93. Others as in Hindi.

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## ERRATA.

*A few of these are important.*

Page 5, line 19, <i>for</i> see <i>read</i> obtain	
„ 6, „ 7, „ देखइ „ देखइत	
„ 7, „ 1 and 3 of footnote, <i>for</i> diphthongal <i>read</i> diphthongal	
„ 9, „ 9, <i>for</i> ढ	<i>read</i> ढ्
„ „ „ 17, „ ण	„ ण्
„ 10, „ 19, „ म लीवा	„ मालीवा
„ 11, „ 2, „ āu	„ au
„ 12, „ 1 of footnote, <i>for</i> on	„ in
„ 13, „ 10, <i>for</i> ~ rh	„ ~ rh
„ „ „ 15, „ खाँभ bhābh	„ खाँभ khābh
„ 14, „ 7, „ देखलइ	„ देखलइ
„ 15, „ 2, <i>for</i> indicate by the sign, <i>read</i> indicate by the sign `	
„ 16, „ 13, „ अ a	<i>read</i> अ a
„ 21, „ 8, „ पोथ	„ पोथी
„ „ „ 12, „ wā or wē	„ wā or वै wē
„ 25, „ 5, „ ōnā	„ sōnā
„ 27, „ 8, „ rower	„ rower;
„ 29, „ 5, „ § 10,	„ (§ 10,
„ „ „ 6, „ बइ	„ बइ
„ 36, „ 10, „ करौनी	„ करौनी
„ „ „ 14, „ डंगौनी	„ डंगौनी
„ 39, last line, <i>for</i> the	„ by the
„ 44, line 1, <i>for</i> हि	„ हि
„ 46, „ 14, „ ल	„ ले
„ „ „ 17, „ a a ब	„ a ब
„ 49, „ 9, „ बहिरा	„ बहिरा
„ 52, „ 7, „ al	„ all
„ „ last line, „ t	„ it
„ 53, line 16, „ कथं	„ कथें

Page 55, line 18, for o	read of
„ „ „ 21, „ <i>carhābai</i>	„ <i>carhābai</i>
„ 59, „ 2, from bottom, for म	„ में
„ 60, „ 4, „ „ „ म	„ में
„ 86, „ 11, for रहि	„ रहि
„ 90, „ 13, „ क	„ के
„ 95, „ 23, „ केश... <i>kēśa</i>	„ केश... <i>kesa</i>
„ 109, „ 3, „ <i>dekhai</i>	„ <i>dekhai</i>
„ „ „ 4, „ <i>dekhah</i> <sup>u</sup>	„ <i>dekhah</i> <sup>u</sup> .
„ „ „ 6, „ औ	„ औ <i>au</i>
„ 120, „ 2, from bottom, for हो read हो	
„ 127, „ 1, and heading. This page should commence with § 197.	
„ 133, line 18, for कर-गं read करें-गं	
„ 139, „ 9, „ देव „ देव	
„ 155, „ 7, from bottom, for <i>lagal</i> <sup>a</sup> <i>thīnh</i> <sup>i</sup> read <i>lagal</i> <sup>a</sup> <i>thīnh</i> <sup>i</sup>	
„ 216, „ 9, for sees	read is visible
„ 270, „ 10, „ two	„ two hundred
„ 302, „ 2, from bottom, for नीं	„ जाँ
„ „ last line, for नं	„ नं
„ 303, line 1, „ यों	„ जाँ



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## See § 4 APPENDIX

*A Sanskrit Sloka written in the three characters  
of Mithilā.*

उद्गस्मास्वात्मीयताविहमिदमेवास्मदृश्यते • ॥  
दयानुरपियत्कृशोनास्मद्भुः सर्वजिहीर्षति ॥१॥

~~अस्मास्वात्मीयताविहमिदमेवास्मदृश्यते • ॥  
दयानुरपियत्कृशोनास्मद्भुः सर्वजिहीर्षति ॥१॥~~

*The Kayathī character is not adapted for writing*

*It has no form for short medial i, and  
no vowel ya.*

अस्मास्वात्मीयताविहमिदमेवास्मदृश्यते • ॥  
दयानुरपियत्कृशोनास्मद्भुः सर्वजिहीर्षति ॥१॥



# See § 4 APPENDIX

Table shewing the various alphabets used in Mithilā.

Dēva Nāgarī	Kaithī	Maithilī	English Transli- teration	Dēva Nāgarī	Kaithī	Maithilī	English Transli- teration
अ	आ	अ	a	अ			ə
आ	आ।	आ	ā	व			u
इ	इ	इ	i	व			u
उ	उ	उ	u	ग			g
ऊ	ऊ	ऊ	ū	घ			gh
ए	ए	ए	e	ङ			ṅ
ऐ	ऐ	ऐ	ai	च			ch
औ	औ	औ	au	ज			j
अः	अः	अः	ah	झ			jh
आः	आः	आः	āh	ञ			ñ
इः	इः	इः	iḥ	ट			ṭ
उः	उः	उः	uḥ	ठ			ṭh
एः	एः	एः	eḥ	ड			ḍ
ऐः	ऐः	ऐः	aiḥ	ढ			ḍh
औः	औः	औः	auḥ	न			n
अं	अं	अं	an	प			p
आं	आं	आं	ān	फ			ph
इं	इं	इं	iṅ	ब			b
उं	उं	उं	uṅ	भ			bh
एं	एं	एं	eṅ	म			m
ऐं	ऐं	ऐं	aiṅ	य			y
औं	औं	औं	auṅ	र			r
अं	अं	अं	an	ल			l
आं	आं	आं	ān	व			v or w
इं	इं	इं	iṅ	श			ś
उं	उं	उं	uṅ	ष			ṣ
एं	एं	एं	eṅ	स			s
ऐं	ऐं	ऐं	aiṅ	ह			h
औं	औं	औं	auṅ				

The semi-vowel ɤ is not used by Kāyashts in writing Maithilī the vowel इ being substituted for it.